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The Indian Journal of Arabic and Islamic Studies

(A Quarterly Peer-reviewed Research Journal)

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Editor's Note

It is a moment of immense pleasure and great happiness that our journal has completed its one year journey successfully. Readers appreciated its standard of academics and printing. During one year we published 45 research papers, six book-reviews, four reports, one short story, one obituary and six long poems. All our success is credited to the members of different boards of the Journal upon whom Allah bestowed will, courage and selfless support. We all have dedicated ourselves to serve Islamic sciences and Arabic literature and this journal has proved a platform to make it reach the readers across India and the world through its in-printing and off-printing publications. And we hope the readers would encourage us to continue this blessed task in the year 2017 with more courage, zeal and dedication. This is a peer-reviewed research journal of Arabic and Islamic studies, so the researchers also may benefit from it without any partiality.

Human Values in World Religions

Dear readers! Human Rights in the name of 'Human values' is one of the current international burning issues, that all, across the world, are engaged to discuss about humanity and human values leaving behind the religion, but the fact is that the religions, religious thoughts and values presented in the religious books and treatises are the great assets of human values for the debaters to develop human values among the world folks. But today it is ironical that everyone says that we should not be orthodox or radical followers of the religion which causes, mostly, difference and conflict among the human being. Moreover, they say that we should take but

choose the common principles found in all the religions which may encourage human values for the purpose of 'live and let live' so that we may live together peacefully.

Dear readers! It is a good idea especially at a time when we face several local and international problems regarding the existence of human being and most probably on the top is terrorism which is, according to the analysts, generally caused by the religion or its blind followers.

Now the question is: what are human values and whether they are found in religions of the world or they themselves are supposed to be a world religion.

The human values are as follows according to the writers and thinkers of the world:

"Human values are passed by parents to their offspring soon after childbirth and are instilled throughout the children's upbringing. As they grow, children learn more values from their peers, religious leaders, teachers, friends and society at large. These attributes include honesty, trustworthiness, diligence, discipline, fairness, love, peace, justice, care for one another and being mindful of the environment, including plants and animals. In addition, selflessness and putting the well-being of all before a person's own needs are desirable human values." (<http://www.reference.com-Ethics>)

According to the above definition human values begin from the womb of the mother and slowly it encompasses the whole world. So what we inherit from our parents is of the human values and what we learn from our teachers is also of human values and what services the doctors and the politicians render come under the human values too.

Now look into the above definition of the human values, you will find two loopholes therein: Firstly, there is no mention of religion, which shows that God has no role therein and secondly, there is no order for these values that the human being will be placed first or the animals.

For these two loopholes the human being lost two major things; role of religion in the life while all the above values are mentioned therein, and preference of one value to the other as regards their degree and importance.

Let's see the above points in the light of example; we start from our country. Today we have become much careful of the animals specially dogs, lions and sparrows. Our university (JMI) issued one circular advising the faculties to take care of the dogs and not to harm them. Recently one rally was organized in Jamia campus having slogan '*Save sparrow*' and as for the lion and other animals, the government issues, from time to time, orders to the citizens to take care of the animals.

Among the world religions there is one religion which talks much about these animals and that is Islam. The Prophet Muḥammad said: One Israeli harmlet was forgiven only because she provided water to a thirsty dog'. (Muslim: 2245). Similarly, one woman was thrown into the Hell because she didn't leave a cat to eat and drink freely and the cat died in this condition'. (Bukhārī: 2236). The Prophet also said: If anyone takes mercy upon a sparrow Allah will be merciful upon him on the Day of Resurrection'. (al-Adab al-Mufrad: 381). Not only this, he himself took care of the cats, camels and others animals.

Now compare between what Islam said and what the supporters of the animals do. In the 15th century in France a case was filed against the rats because they used to disturb

the movement of the vehicles on the road but when they (rats) did not present on the day of the hearing of the case their lawyer requested the court to stop the movement of the cats on the day of hearing because the rats are afraid of the cats so the order was passed to stop the cats from its movement on that said day. Similarly, a case was filed in 1474 in Switzerland against a hen which gave egg on the road, and finally the court ordered the hen to be hanged till death. Likewise in 1519 in Europe one red cock was burnt alive by the Pal. (Min Rawā'i' *Khātam al-Adyān fī Ḥimāyat wa Rī'āyat al-Ḥayawān* by: Dr. Kārim al-Sayyid *Ghunaim*)

There are several examples in European countries where animals faced punishments either by the court or on the hands of their own people.

This is one side of the story and there is another side which is more dangerous. We see that the people, in support of this view, mercilessly beat the human being or kill him only because he harmed one animal. So we may assume from this fact that they take care of the animals more than human being e.i. they feed their dogs but leave their neighbours hungry or thirsty. See what they missed; in fact for the care of the animals they forgot the care of the human being for whom all the living organisms have been created. But in this case the religion directs us to care for the human being more than the animals.

Take another example of today's human values; we talk much about peace. I think every religion has talked or talks about it. Buddhism teaches *samadhi* which is meditation and *panna* which is wisdom. Hinduism, which is based on universality, advises to chant "OM" for all problems and tells not to hurt others. Similarly, Christianity calls people to be humble and honest and advises to forgive the others.

But again look into what peacemakers have done and still they are doing or what kind of oppressions the security forces actually do in the name of peace. Peace is necessary for human life but for the sake of peace one cannot forget the role of war. It is a creation of our own mind. But when we look into the religion, we would find that war is sometimes mandatory to establish peace which is necessary for a human life. This is the importance of religion.

Let's see one more example. Human rights organizations always raise voice especially at a time when the court order is issued to hang any culprit or to give capital punishment to any criminal specially in case of Islamic countries. The purpose behind the capital punishment is that Islam wants to save humanity and to establish peace so it practices such hard laws. If anyone disturbs the peace, for example, he kills a man without a valid reason thus he frightens the whole humanity. In this case the religion particularly Islam orders to kill such person who has not only killed a man but he has killed the son of a father, the husband of a wife and the father of some children. So the culprit must be punished otherwise such crime will occur time and again as we see now in our own country.

Now let's see one example of the human value of different religions and how Islam [the final religion] has put them into order. Several religions have talked about the importance of mother; Christianity made her similar to God, Hinduism advises to worship her but Islam says to take utmost care of the mother and not to worship her because God is the Only one. Not only this, Islam has given importance to the father as well.

I hope these few lines will suffice to make the readers understand the importance of human values in the world, role of the religions therein and conciseness and superiority of the last and final religion (Islam) upon all religions.

At the end I announce that our Journal is going to print its two special issues, one on 'the Qur'ān' and the other on 'Muslim endowment in India'. Scholars and researchers are requested to contribute.

May Allah bestow upon us more and more desire and courage to serve Arabic and Islamic Studies!

Dr. Aurang Zeb Azmi

Selected English Translations of the Qur'ān, A Critical and Analytical Study (1930–2001 A.D)

✎...Dr. Aurang Zeb Azmi¹

Tr.: Abū Ādam Farīd bin 'Abdul Ḥafīẓ al-Hindī²



Chapter Two: Study of the Qur'ān during the Umayyad and Abbasside Periods

As we have discussed about the commentary of the Qur'ān rendered in the early period of Islam in the first chapter that the companions and their followers inherited the commentary of the Qur'ān from the prophet or learnt from their teachers, was supposed to be preserved verbally (not in written form) and for this they even did not think or intend to compile this asset in a book form, it means whatever commentary they heard from their predecessors, they verbally transmitted the same to their next generations. And thus this process of verbal commentary continued till the Umayyad and Abbasside Periods. But the fact is that the commentary as a subject and art developed in these very periods (Umayyad and Abbasside Periods) to a great extent which came to be preserved in a book form and further commentaries were also included in them which were not available before. They have been discussed in detail in the coming chapter.

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² Chairperson, Review Committee of the Journal and Arabic Translator, Embassy of Lebanon, New Delhi

Sub-Chapter One: Compilation of the Prophetic Traditions Related to the Qur'ān

The companions did not write anything except the Qur'ān fearing it to be mixed with the contents of the Ḥadīth.¹ But soon when he (the Prophet) was sure that they understood the reason of forbidding commentary to be written, they were permitted to pen down it.² The first among the celebrated narrators who is blessed to commence this work, is Abū Hurairah, thereafter other companions also were engaged to write the commentary as a necessary part.³

In the initial stage they compiled those parts of the Ḥadīth that were directly related to the Qur'ān along with other traditions related to other affairs. Hence they made separate chapters for each matter as they classified the traditions of holly war and battle in a chapter, the traditions of faith and prayer in one chapter and in the same way they dedicated one specific chapter for commentary of the Qur'ān. And among the adherents of companions who carried out same work are as follows:

- Yazīd bin Hārūn al-Sulamī (d. 117 A.H)
- Shu'bah bin al-Ḥajjāj (d. 160 A.H)
- Wakī bin al-Jarrāḥ (d. 197 A.H)
- Sufyān bin 'Uyainah (d. 198 A.H)
- Rūḥ bin 'Ubārah al-Baṣarī (d. 205 A.H)
- 'Abd al-Razzāq bin Humām (d. 211 A.H)
- Ādam Abū Iyās (d. 220 A.H)
- 'Abd bin Ḥumaid (d. 249 A.H) and others.

¹ Tadwīn-i-Ḥadīth, P. 80

² Ibid

³ Ibid, PP. 80-82

Then there emerged a group of adherents of the followers who compiled such work in a complete and separate book. They are as follows:

- Ibn Mājah (d. 273 A.H)
- Ibn Jarīr al-Ṭabṛī (d. 310 A.H)
- Abū Bakr bin al-Mundhir al-Nīsāpūrī (d. 318 A.H)
- Ibn Abī Ḥātim (d. 327 A.H)
- Abū al-Sheikh Ḥibbān (d. 369 A.H)
- Al-Ḥākim (d. 405 A.H)
- Abū Bakr bin Mardawaih (d. 410 A.H) and others

It seems that the complete art of the commentary got completed in 273 A.H during the Abbasside dynasty but if we examine the narrations, we would find another reality in this perspective that is that:

The commentator al-Ḥāfiẓ bin Ḥajar said when he wrote the biography of ‘Aṭā’ bin Dīnār al-Hudhalī al-Miṣrī in his book 'Tahdhīb al-Tahdhīb':

"Alī bin al-Ḥusain al-Hasnājānī narrated from Aḥmad bin Ṣāliḥ who said: ‘Alī bin Dīnār is one of the reliable persons of Egypt and his book of commentary narrated by Saʿīd bin Jubair is in book form but there is no proof that he heard this narration from Saʿīd bin Jubair while the narrator Abū Ḥātim said: He is the authentic person in the Ḥadīth except that he took the Ḥadīth from the Dīwān (the Israeli Narrations) and when ‘Abdul Malik bin Marwān (d. 86 A.H) asked Saʿīd bin Jubair to write a commentary book for him, he (Saʿīd bin Jubair) wrote this commentary book, while ‘Aṭā’ bin Dīnār found him (Saʿīd) narrating from the Dīwān then he (‘Abdul Malik) narrated the whole Dīwān through Saʿīd bin Jubair"¹

¹ Tahdhīb al-Tahdhīb (Mention of ‘Aṭā’ bin Dīnār al-Hudhalī al-Miṣrī)

It appears from this account that Sa'īd bin Jubair wrote a complete commentary book and it is well-known that he was expired In 93 A.H or 95 A.H.

Likewise it came in the commentary book of Ibn Jarīr:

"... Ibn Abū Mulaikah said: I noticed the commentator Mujāhid asking the companion Ibn 'Abbās about the commentary of the Qur'ān and he (Ibn 'Abbās) had some planks of commentaries which Ibn 'Abbās dictated Mujāhid: Write this and this, and thus he dictated the whole commentary of his."¹

And according to the available sources he passed away In 104 A.H.

Likewise, it came in the book 'Wafīyyāt al-A'ayān':

"'Amr bin 'Ubaid (the scholar of Mu'tazilah school of thought) wrote a commentary book of the Qu'ān through the narration of al-Ḥasan al-Baṣrī..."²

And it is known that he (al- Ḥasan al-Baṣrī) expired in 116 A.H.

Similarly, it is narrated that Ibn Juraij had three large volumes of the commentary which were narrated by Muḥammad bin Thaur and Ibn Juraij took its narrations from 'Tarjamān-ul-Qur'ān' Ibn 'Abbās.³

And it is known that he passed away in 150 A. H.

And it is also narrated that al-Farrā' wrote a complete commentary of the Qur'ān on the order of al-Amīr al-Ḥasan bin Sahl⁴ while al-Farrā' died in 207 A.H.

¹ Tafsīr al-Ṭabrī, 1/30

² Wafīyyāt al-A'ayān, 2/3

³ Al-Tafsīr wa al-Mufasssīrūn, 1/80, Tarjamān-ul-Qur'ān was the title of Ibn 'Abbās

⁴ Al-Fihrist, P. 99

Hence, it can be concluded from the above narrations and citations that a complete commentary of the Qur'ān was written in the Umayyad Period (40–132 A.H) though most of them are not available in the contemporary world. The famous commentary which is available, at present, is of Ibn Jarīr who belongs to the Abbasside period (132–656 A.H).

Sub-chapter Two: Existence of the Logical Commentary of Qur'ān

We came to the best conclusion appears from the discussion of the previous commentaries that of the Prophet, the companions and adherents (of the companions) that all of them employed their intellect so as to accomplish the Qur'ānic commentary and their logic did not keep them away to solve its problems, and explain its difficult, complicated and pharisaic expressions and styles. Hence their fine and accurate extraction is a strong proof to support our claim which is endorsed by Dr. Şubḥī al-Şāliḥ who said:

"Logical commentary indeed came into existence along with the commentary of early period of Islam".¹

But the fact is that its development was seen in a very gradual way binding with the conditions of mere Qur'ān, Ḥadīth and Arabic language till the Abbasside period approached – it is the very period wherein the Arabs jumped to translate other sciences (humanities and natural sciences) regardless of Arabic literature. As a result of which several new schools of thoughts emerged which cannot be directly related to Islam and its faith affairs. These are the fundamental reasons that caused to promote the commentary towards vital developments regardless of embracing primary sources of

¹ Mabāḥith fī 'Ulūm al-Qur'ān, P. 132

early commentaries (that of the Prophet's, companions' and their adherents').

If we look into the overall developments of the commentary in this period (the Abbasside period), we would find some characteristics of the commentary of the Qur'ān. Each group produced the commentary according to their ideology and school of thought, for instance, the Grammarians produced the commentary according to grammar rules, the scholastic scholars produced the commentary according to their scholastic ideology, the scholars of jurisprudence came out with the commentary of their thoughts, the historians produced the commentary according to history principles while the sufis produced commentary according to sufi perspective etc. Every group pondered the Qur'ān from their own perspective and explained it in their own way according to their ideology and school of thought and all were pleased with their particular explanations.

If we look into these different commentaries of different schools of thoughts, there would arise a question: Which group's commentary is right and authentic?

It is no doubt to believe in this fact that the Qur'ān itself and the holder of the Qur'ān Prophet Muḥammad himself urged the people to use their intellect to understand any word or expression of the Qur'ān while they explain it, is supported by the verse Allah says:

"لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَى أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ أَخْوَالِكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ أَوْ مَا مَلَكَتُمْ مَفَاتِحَهُ أَوْ

صَدِيقُكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ
تَحِيَّةٌ مِّنْ عِنْدِ اللَّهِ مُبَارَكَةٌ طَيِّبَةٌ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ¹

Tr.: --- No sin on you whether you eat together or apart. But when you enter the houses, greet one another with a greeting from Allah, blessed and good. Thus Allah makes clear the verses to you that you may understand.

Here the verse: كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ (Thus Allah makes clear the verses to you that you may understand.) urges the people to use their intellect to think about its verses.

He again says:

"لَوْ أَنزَلْنَاهُ هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ
لَعَلَّهُمْ يَتَفَكَّرُونَ"²

Tr.: Had We sent down this Qur'ān on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allah. Such are the parables which We put forward to mankind that they may reflect.

Here the verse: وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ (Such are the parables which We put forward to mankind that they may reflect.) urges the people to use their mind to think about the unique examples presented in the Qur'ān.

However, the Prophet laid down some fundamental principles in order to explain the Qur'ānic verses and chapters, which are as follows:

¹ Al-Nūr: 61

² Al-Ḥaṣhr: 21

1- The Holly Qur'ān: The first primary source to explain the difficult words or pharisaic expressions and styles of the Qur'ān, is the Qur'ān itself. It is because its one part explains its other part in another place and such inter-explanatory parts can be seen in a number of places in the Qur'ān, is certified by the verse Allah said:

"كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ"¹

Tr.: Thus Allah makes clear to you His verses in order that you may give thought.

He again says:

"كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ ۖ وَاللَّهُ عَلِيمٌ حَكِيمٌ"²

Tr.: Thus Allah makes clear His verses for you. And Allah is All-Knowing, All-Wise.

The conclusive part in these two verses is same that Allah explains the verses very clearly.

2- The Prophet (BPUH): The second primary source to explain the Qur'ān, is the Prophet himself and his traditions because he was made accountable to interpret and explain the Qur'ān, is supported by the verse Allah says:

"وَأَنزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ"³

Tr.: And We revealed to you the Remembrance (the Qur'an) so that you may explain to the people what was revealed to them.

He again says:

¹ Al-Baqarah: 219

² Al-Nūr: 59

³ Al-Naḥl: 44

"وَمَا أَنزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِلْبَيِّنِ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ"¹

Tr.: And We did not reveal you the Book except to explain what they differ in.

In the above two verses the Prophet has been directly told to interpret and explain the revealed commandments of Allah before the mankind.

3- Arabic Language: The third reliable source to explain the Qur'ān, is the Arabic language in which the Qur'ān was revealed. In fact the meaning of the contents of Qur'ān is dam clear in major parts except few places where difficult words or pharisaic expressions are seen. The Qur'ān clearly says that it was revealed in a plain and clear language Arabic. Allah says:

"وَإِنَّهُ لَنَزْلُجِل رَّبِّ الْعَالَمِينَ ﴿١٣١﴾ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٣٢﴾ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿١٣٣﴾ بِلسَانٍ عَرَبِيٍّ مُبِينٍ ﴿١٣٤﴾"²

Tr.: And truly, this (the Qur'an) is a revelation from the Lord of the mankind, which the trustworthy Gabriel has brought down upon your heart that you may be one of the warners, in the plain Arabic language.

He again says:

"فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لِتُبَيِّنَ بِهِ الْمُنْتَفِينَ وَنُنذِرَ بِهِ قَوْمًا لَّدَا"³

Tr.: So We have made this (the Qur'ān) in your own language only that you may give glad tidings to thee pious and warn quarrelsome people.

4. Coherence of the Qur'ān: The forth source is the coherence of the Qur'ān as it was arranged orderly, it cannot be seen in a

¹ Al-Nahl: 64

² Al-Shu'arā'; 192-195

³ Maryam: 97

way it was revealed so it is inevitably mandatory to take into account its coherence to reach its true meanings.

As for other sources, they endorse the Qur'ānic explanation but they are not the final commentaries to be followed. In brief we may conclude the chapter saying that different commentaries of different schools of thoughts have definitely made big impact upon overall development of the commentary of Qur'ān and greatly influenced the commentators in all aspects.

Sub-chapter three: Difference of Opinion to determine the Meanings of the Qur'ānic Words and Terms

As it was discussed in the previous sub-chapter that the logical commentary of the Qur'ān came into existence during the Abbasside period wherein different commentaries of different schools of thoughts were supposed to be produced that immensely made impact on the interpretation and explanation of the contents of Qur'ān, the adherents of different schools of thoughts came with different commentaries of one Qur'ān according to their own ideology and thoughts, therefore, in many places their interpreted messages do not accord with what the Qur'ān wants to convey. We may understand this problem through some examples illustrated below:

The commentator al-Sayyid al-Murtaḍā explained the following verse:

"وَجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ﴿١١﴾ إِلَىٰ رَبِّهَا نَاظِرَةٌ" ¹

¹ Al-Qiyāmah: 22-23

Tr.: Some faces that Day shall be shining and radiant, looking at their Lord.

"In this verse the real meaning of the letter ilá (إلى) was replaced by that meaning which is not related to the original meaning indeed. Al-Murtazilah determined the meaning according to the faith of the Mutazilah school of thought that "not to see Allah neither in this world nor hereafter" instead of "to see Allah in the hereafter".¹

Likewise, the celebrated Grammarian al-Zamakhsharī explains the verse below according to grammar rules:

"إِذَا زُلْزِلَتْ الْأَرْضُ زِلْزَالَهَا ۖ وَأُخْرِجَتِ الْأَرْضُ أَثْقَالَهَا".²

Tr.: When the earth is shaken severely, and when the earth throws out its burdens.

"In the above verse 'تحشرون' or 'أذكر' is hidden before the letter *idha* (إذا) and this omission is clear from the context. Al-Zamakhsharī said: 'زلزال' is read with *kasrah* and *fathah* the both. If it is with *kasrah*, it will be infinitive and if it is with *fathah*, it will be a noun. There is no form with *fathah* in the Grammar except when the verb will be *muḍā'af*. If you say that 'زلزال' is possessed, it will be considered a final earthquake which is the will of Allah. This sentence is like the Arabic sentence 'أكرم التقى إكرامه' where respect is mandatory. The majority has read it with *kasrah* while al-Jahdarī and Isa have read it with *fathah*. Ibn-i-Uṭayyah said: it is infinitive like 'وسواس'. It is told that it came in the sentence like active participle e.i. 'فضفاض' and 'صلصال' for 'مفضض' and 'مصلصل'. As

¹ Amālī al-Sayyid al-Murtaḍá, 1/28

² Al-Zalalah: 1-2

for the claim that there is no form on it except when the verb is *muḍā'af*, we found it with *fathḥah* like 'نَاقَةٌ بِهَا خَرَعَانٌ' where it is not *muḍā'af*.¹

Now one may understand how a[-Zamakhsharī has engrossed in the grammatical rules in the above verse and has gone astray from its real meaning what Allah wants to convey.

In the same way Ab-ul-Faḍl Shahābuddīn al-Alūsī narrated different citations of the companions of the Prophet, the adherents of (the companions) and the Muslim scholars while he explains the meaning of the word "الصمد" (al-Ṣamad) came in the following verse:

"قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝"²

Tr.: Say: He is Allah, (the) One. Allah is the Supporter.

- 1- Ibn 'Abbās and Ibn Jubair say: al-Ṣamad denotes the meaning of one's full authority from all aspects.
- 2- Abū Hurairah says: al-Ṣamad means free from anyone's help but all need his help.
- 3- Al-Rabī' says: al-Ṣamad denotes that who is not caught by any calamity.
- 4- Muqātil bin Ḥibbān says: al-Ṣamad means one who is free from any sort of defect or deficiency.
- 5- Qatādah, Ma'mar and Murrah al-Hamdānī say: al-Ṣamad is one who is immortal.
- 6- Buraidah says: al-Ṣamad is the one who is fealess.

¹ Al-Baḥr al-Muḥīt, 8/500

² Al-Ikhlāṣ: 1-2

- 7- Ibn Mas'ūd, Ibn 'Abbās, 'Ikramah and al-Sha'bī say: al-Ṣamad is he who is free from any sort of physical parts like the stomach.
- 8- Ubai bin Ka'ab and al-Rabī' bin Anas say: al-Ṣamad means that who is neither born by anyone nor he begets.
And he again says about the repetition of Allah's name in the above verse:
"... to indicate that the one who does not have the quality of "ṣamadīyyah", is not supposed to be worshiped as supreme being.

Though al-Alūsī presented different quotations so as to support his desired meaning, he did not think about the real meaning that is "صخرة رفيعة" (high hill). These citations turned his mind not to get into the actual meaning that is the being who is self-supporter and need not to get anyone's help. The high hill which supports the earth to be strengthened, gives something to others rather it gets. The actual meaning of the above two verses is that Allah is the only one being without partner who stands as a supporter for the beings of both the worlds (this world and the world hereafter) and as for "لم يلد ولم يولد" (lam yalid wa lam yūlad) that refutes the objections raised by the Christians while the first verse refutes the objection of the polytheists.

Fakhruddīn al-Rāzī explains the word "رزق" (rizq) in the following verse:

"...أَوْ لَمْ نُمَكِّنْ لَهُمْ حَرَمًا ءَامِنًا يُجِئَ إِلَيْهِ تَمَرَاتُ كُلِّ شَيْءٍ رِزْقًا مِّن لَّدُنَّا وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ" ¹

¹ Al-Qaṣaṣ: 57

Tr.: Have We not established for them a secure sanctuary to which are brought fruits of all kinds, a provision from Ourselves, but most of them know not.

“The people cited ‘رِزْقًا مِّنْ لَّدُنَّا’ to prove that the work of a creature is due to Allah: these provisions reached them only because the people carried it to them. So if the work of the creature were not created by Allah, this possession would not be correct. If anyone says: ‘the reason behind this possession is that it Allah Who put these sentiments in the hearts of those who brought these provisions to them’ then we reply him that if the reason is so then there would be no need for possession. Allah only explained that these provisions did not reach them only through Allah so when they knew it they became fearless from anybody and asked from Allah only. Thus they cut themselves from the creature and inclined towards Allah only and this needs full belief, completely avoidance from others and fully inclination towards worship of Allah.”¹

See how al-Razī engrossed in the scholastic discussion without keeping the background of this verse in his mind wherein Allah simply says that He granted everything to the inhabitants of Ḥaram area whereas they were poverty-stricken and the inhabitants of the unfertile land, and all such things seemed to be granted as blessing of the Ibrāhīmī religion that is in the name of Islam and pilgrimage to the House of Allah is the best means to extend overall facilitation during the Ḥajj season. Thus they should not flee from the belief of this religion thinking that it will enrage the people and consequently they will be deprived of provision.

¹ Mafātīḥ-ul-Gḥaib, 25/4

Al-Imām al-Qushairī explains the word فتح (fath) came in the following verse:

"إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا"¹.

Tr.: Verily, We have given you a manifest victory.

"We granted for you clear justice and We blessed you with the strength of Islamic belief and divine assistance against your foes and We honored you by opening what was closed on other's heart, on your heart through explaining the Islamic shari'ah and other victories related to his heart (PBUH)."²

Now see how al-Qushairī went astray to explain the above word "fath" and he intended its meaning to get victory over the doubt of the heart while this is related to the victory of Ḥudaibiyah and it wonders that he later said that this verse was revealed in relation to the victory of Makkah and some others say that it was related to the victory of Ḥudaibiyah".³

In the same way the author of "al-jāmi" li Ahkām al-Qur'ān" explains the word قَدْ (qudda) came in the following verse:

"وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ"⁴.

Tr.: But if it is be that his shirt is torn from the back, then she has told a lie and he is speaking the truth.

"This verse is an evidence to legalize imagination, citation and action upon the custom and tradition. This is only the opinion of the Malikis and that's because if the shirt is taken from back

¹ Al-Fath: 01

² Laṭā'if-ul-Ishārāt, 3/17

³ Tafsīr al-Ṭabṛī, 25/81-83

⁴ Yūsuf: 27

it would be torn from that side, and when it is taken from front, it would be torn from that side. This happens mostly.”¹

Thus the author went astray to extract the principle from this verse but he did not look into the real meaning of the verse while what he extracted does not have any relation with the real meaning of the verse.

In the light of above discussion we came to the conclusion that the scholars of Islam during the Abbasside period pondered on the Qur’ān according to their ideologies and thoughts and thus they produced commentaries according to their own logic and reason keeping the intended meaning of the Qur’ān aside. Thence we came to see different meanings of one word along with different interpretations of one verse. That is the main reason that we see confrontation and contradiction between the contents of the Qur’ān and their desired interpretation of Qur’ān (according to their ideologies and thoughts).

¹ Al-Jāmi’ li Aḥkām al-Qur’ān, 9/146

The Holy Qur'ān and the Creation of Man (with Special Reference to Embryology)

Prof. Alṭāf Aḥmad A'ẓmī¹

Introduction:

From the above heading no one should misconceive that the holy Qur'ān deals in any way with the medical science. This is purely a book of guidance for the mankind as has been mentioned in the very beginning of the second *sūra*, al-Baqarah:

"ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ"²

Tr.: *Alif, Lām, Mīm*. This is the book, not to be doubted. It is a guide for the righteous.

However, this guidance is not ordinary and superficial; it is based on concrete facts which are rational and scientific as well. We come across a number of verses in the holy Qur'ān which discuss the creation of universe around us and that of man, and disclose such secretes which were unknown not only to the people of the past but even the present generation was ignorant about them a century ago.

It is to be noted here that the prophet of Islam, Muhammad (PBUH), was not literate, he was 'Ummi', neither he could read nor write (al-'Ankabūt: 48). This situation tells unequivocally that the Qur'ān is the book of God. It would be fully proved from the forthcoming discussion.

¹ Former Dean, Faculty of Islamic Studies and Social Sciences, Jāmia Ḥamdard, New Delhi

² Al-Baqarah: 01

Creation of Man:

Many verses in the holy Qur'ān contain varied medical information regarding the hygiene, single drugs and psychic diseases besides the creation of man. But I have confined myself in this paper only to the last mentioned subject, i.e. the creation of man. The importance of this subject is very much obvious from the following verse:

"وَفِي الْأَرْضِ آيَاتٌ لِّلْمُؤْمِنِينَ ﴿٢٠﴾ وَفِي أَنفُسِكُمْ أَفَلَا تُبْصِرُونَ¹"

Tr.: On earth there are signs for believers; and also in yourselves, can you not see?

There are several verses in the holy Qur'ān wherein the creation of man has been decoded with precision and scientific accuracy. It centres around three major issues: (1) creative substance and its origin, (2) fertilization, (3) embryonic development. And these issues are being dealt here briefly.

Creative Substance and its Origin:

In this connection, the following verse, which contains a medical secret, is worth considering:

"فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ﴿٢١﴾ خُلِقَ مِن مَّاءٍ دَافِقٍ ﴿٢٢﴾ يَخْرُجُ مِن بَيْنِ الصُّلْبِ وَالتَّرَائِبِ²"

Tr.: Let man reflect from what he is created. He is created from springing water that comes forth from between the loin and the ribs.

In this verse the holy Qur'ān has used the words, 'mā'-i-dāfiq' (springing water), instead of a single word, 'mā' (water), it is meaningful. The word, 'dāfiq' (springing), is very significant

¹ Al-Dhāriyāt: 20-21

² Al-Tāriq: 05-07

rather miraculous. It really points out to an action of the lumber nervous system of the body through which the act of springing occurs. According to the modern anatomy, ejection of the semen is carried out by some specific nerves which control the testicles; they originate from the lumber region of the spinal cord. At the time of sexual act of any sexual thought, an electrical sensation reaches to the centre of nerves in the lumber region, and then its 'trigger action' gets the seminal vesicle contracted and the semen is forcefully ejected.¹ The words, '*mā'-i-dāfiq'*', point out to this trigger action of the lumber nerves.

Another important point described in the above quoted verse, is that the springing water (semen) is ejected from between the loin and ribs. This statement of the holy Qur'ān is apparently not in conformity with description of the modern anatomy. It clearly says that the semen is produced in the testicles and collected in the epididymis by small ducts; then it goes into the seminal vesicle through the different duct, and finally it is ejected through the ejaculatory duct.²

But, you will surprise to know that the statement of the holy Qur'ān is very much correct. The apparent difference between the statements of the Qur'ān and the modern anatomy vanishes when the real position of testicles is located. According to the modern anatomy, the real place of testicles is not the scrotum wherein it is found, but the lumber region near the kidney, and that is the same place located by the Qur'ān, i.e. between the loin and ribs (*baina al-ṣulb wa al-trā'ib*). According to modern embryology, the testicles of a male foetus is situated to the posterior side of the abdominal

¹ Tajalliyyāt-i-Ḥaq by Alṭāf Aḥmad A'ẓmī, 1978, P. 342

² Ibid

cavity, but in the seventh lunar month they start descending along with the vaginal sac of the peritoneum and settle down in the scrotum by the end of the tenth lunar month.¹ This happens because of high temperature in the lumber region, detrimental to the survival of spermatozoa.²

The inner structure of testicles still demonstrates that their real place is between the loin and ribs. Anatomically, it is proved that when the testicles descend to the scrotum they carry all their structures also; thus, they form the spermatic cord consisting of arteries, veins, lymphatic vessels and deferent duct. Their origination and openings not only confirm that testicles are part of the abdominal cavity but also determine the actual position of testicles which lie, as mentioned above, to the posterior side of the abdominal cavity or in words of the Qur'ān, '*baina al-ṣulb wa al-trā'ib*'.

Fertilization (*Nuṭfah-i-Amshāj*):

It was believed, both in the West and the East, for a long time that the foetus is created by the seminal fluid of male only. This medical myth persisted till 18th century when Spallanzani, an Italian Kidenyist (1728-90) stated that the creative substances of both male and female are absolutely necessary for the creation of a child. Would you believe that this medical truth has been unveiled in an unambiguous term in the holy Qur'ān? Yes, it is true as the following verse declaration:

"إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ"³

Tr.: We have created man from the mixed fluid (life-germ mixed with ovum).

¹ Ibid, P. 343

² Grey's Anatomy, 1970, PP. 261 and 1554

³ Al-Dahr: 02

Embryonic Development:

The Holy Qur'ān has dealt with the embryonic development quite accurately. The two verses are being mentioned here in this regard:

"فَإِنَّا خَلَقْنَاهُ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِنْ مُضْغَةٍ مُخَلَّقَةٍ وَعَرِيرٍ مُخَلَّقَةٍ"¹

Tr.: We first created you from the clay, then from a life-germ (*nutfah*), then from a clinging matter (*alaqah*), and then from a lump of flesh (*mudqḥah*), partly formed and partly unformed.

"وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ ۖ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ ۚ ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً ۖ فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً ۖ فَخَلَقْنَا الْمُضْغَةَ عِظْلًا ۖ فَكَسَوْنَا الْهَظْلَ لَحْمًا ۖ ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ ۚ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ"²

Tr.: We did create man from an essence of clay; then made it a life-germ in a safe enclosure; then made it a clinging matter (*'alaqah*), and then the *'alaqah* a lump of flesh. This we finished into bones, then clothed the bones with flesh, and then produced it as another creation, blessed be Allah, the noblest of creators.

According to these verses the embryonic development consists of five stages, including the stage which is non-human in character and takes place outside the uterus. These five stages are explained here.

1. The Stages of Clay (*turāb wa ṭīn*): It is generally believed by religious people that the first man was created directly from the clay; in other words Almighty God first made a skeleton of clay and then breathed into it, and thus Adam came into existence. But this irrational notion is not

¹ Al-Ḥajj: 05

² Al-Mu'minūn: 13-14

verified by the Holy Qur'ān. It clearly says that man has been created in stages (*aṭwār*) as the following verse says:

"وَقَدْ خَلَقَكُمْ أَطْوَارًا"¹

Tr.: He made you in stages.

As mentioned in several verses of the holy Qur'ān, the first stage of the creation of man is related to the soil. I quote here only one verse:

"وَاللَّهُ أَتَّيَبْتَكُمْ مِنَ الْأَرْضِ نَبَاتًا"²

Tr.: Allah has brought you forth from the earth like a plant. The following verse be also beared in mind. It declares that man has been for a long period in the garb of non-human forms:

"هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا"³

Tr.: Surely there came over man a period of time when he was nothing that mattered.

2. The stage of fertilization (*nutfah-i-Amshāj*): This is the first stage of embryonic development which occurs in the uterus, instead of soil which is the womb of plants. This stage begins when the life-germ is mixed with ovum in the womb as described by the Qur'ān.

"إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُّطْفَةٍ أَمْشَاجٍ"⁴

Tr.: We created man with the mixed fluid.

3. The stage of clinging (*'alaqah*): At this stage the fertilized ovum clings firmly to the posterior wall of the uterus and

¹ Nūḥ: 14

² Nūḥ: 17

³ Al-Dahr: 01

⁴ Al-Dahr: 02

gradually grows by multiplying, and adopts a shape that quite resembles a leech (*'alaq*): and it hangs in the cavity of uterus. Now, the foteus starts sucking blood through the veins of the uterus like a leech. It is worth noting that the holy Qur'ān has used the word '*alaqah*' for this stage of embryonic development which miraculously corresponds with the real situation. Maurice Bucaille, a French scholar, writes in this regard:

"Something which clings is the translation of the word '*alaqah*', the original meaning of the word. A meaning derived from blood-clot, often figures in translation"; it is a mistake against which one should guard: man has never passed through the stage of being a blood-clot. The same is true for another translation of this term, 'adhesion' which is equally inappropriate. The original sense of something which clings corresponds exactly today's firmly established reality."¹

4. The stage of differentiation (*mudghah*): This stage begins when '*alaqah*' is converted into a different shape termed by the holy Qur'ān as '*mudghah*' (lump of flesh). This *mudghah* is mesoderm, a layer of germinal cells comprising ectoderm and endoderm, in the modern medical term. It is quickly divided into two different parts (1) mesoderm proper, (2) mesenchyme. Mesoderm proper, which is '*mudghah-i-mukhallaqah*' in the Qur'ānic terminology, is a compact structure consisting of dense cells; and mesenchyme (*mudghah-i-ghair-i-mukhallaqah*), contrary to mesoderm, is spongy structure filled with liquid substance.

¹ The Bible, The Qur'ān and Science, by Maurice Bucaille, Wise Publication, Abul Fazl Enclave, New Delhi, 2000, P. 272

In the fifth week of embryonic development, when the foetus slightly bends upon itself and different organs are in the initial stage of formation. Mesenchyme (*mudq̣hah-i-ghair mukhallaqah*) is converted into cartilage and then into bone after getting more hardness (فخلقنا المضغة عظامًا). Therefore, the bones are clothed by the flesh (فكسونا العظام لحمًا) as the Grey's anatomy states:

"The skeleton is on mesodermal origin, and most of its parts pass through first a mesenchymal stage and then a cartilaginous stage before they become ossified".¹

The second and third stages of embryonic development, as described above, are the animal stage of foetal development, the human stage has not yet come. Maulānā Abul Kalām Āzād has described this animal stage in these words:

"Now, the foetal development enters into a stage which resembles fish, then amphibian, then mammals, from inferior like Duck Bill of Australia and marsupials to higher animals like horse, dog and bull; then it is converted into a monkey, from inferior into higher like Gorilla, Chimpanzee, Gibbon etc.".²

5. The human stage: In the eighth and ninth lunar months, suddenly the animal stage disappears and the foetus takes a human form. This sudden transformation is a secret and even today, despite a substantial amount of embryonic knowledge, man is ignorant about this happening. However, it is a unique phenomenon as described by the holy Qur'ān:

¹ Qur'ān Majīd aur Takhlīq-i-Insān, with reference to Grey's Anatomy, P. 59

² Tarjamān-ul-Qur'ān, by Maulānā Abul Kalām Āzād, 1977, Sāhitya Academy, Delhi, 4/935-36

"فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ"¹

Tr.: --- then produced it as another creation, blessed be Allah, the noblest of creators.

The Qur'ānic account of the foetal development, as described in the foregoing pages, is hundred percent correct in the light of modern embryology. Here a question arises as to now these medical facts with regard to embryology, unknown to man till 1940, have been described as accurately in the holy Qur'ān, a religious book, dates back nearly to 2000 years? There is no answer except to concede that the holy Qur'ān was revealed by God who is knower of all secrets of the universe including the human creation. Dr. Keith Moor, a great embryologist, (Professor in the Department of Biology at the Toronto University of Canada) has paid a glowing tribute to the holy Qur'ān in these words:

"1300 years old Koran contains passages so accurate about embryologic development that Muslims can reasonably believe that to be revelation from God".²

The Citizen, a leading newspaper of Canada, published the above statement of Dr. Keith Moor with the heading: Ancient Holy Book 1300 Years Ahead of its Time'. And The Times of India, New Delhi, also published the acknowledgment of Dr. Keith in these words: "Koran scores over modern sciences".³

¹ Al-Mu'minūn: 14

² The Citizen (Newspaper), Canada, 22 November, 1984

³ The Times of India, Delhi, 10 December, 1984

Arabic Words and Phrases used in the Indian Judicial System

✍...Dr. Heifa Shakri¹

Introduction:

India came into contact with the Arab world since its ancient period. It is narrated that the language in which the negotiations between Kaurav and Pandau were carried out was nothing but Arabic.² It shows that the relations between India and Arabia are deep-rooted. These relations were different but the trade relation was much stronger. It appears from the study of the Qur'ān that the Arabs used to go out for trade twice in a year: in winter and in summer.³ They carried their goods to the world trade-markets and brought back the valuables of other countries to their own. But in case of India they not only brought its goods here but they also went back with their vocabularies, literary beauties and different sciences. Abū 'Uthmān Jāḥiz, in the following quotation, indicates to this side of the Indians:

"اشتهرت الهند بالحساب وعلم النجوم وأسرار الطب والتصاوير والصناعات الكثيرة".⁴

Tr.: India is famous for its mathematics, astronomy, medical science, paintings and many products.

When Islam came to India these relations became stronger than before. But when the Muslims conquered Sind and

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² 'Arab-o-Hind Ta'alluqāt quoted from 'Majalla-tul-Hind', 54/3-4/140-141

³ Al-'Īlāf: 1-2

⁴ Rasā'il al-Jāḥiz, P. 79

established their governments here, these relations developed at a large scale. The details of these relations may be seen in the following books: 'Arab-o-Hind ke Ta'alluqāt' (Indo-Arab Relations) by Sayyid Sulaimān Nadwī, books of Qāḍī Aṭḥar Mubārakpūrī like 'Arab-o-Hind 'Ahd-i-Risālat men' (India and Arabia during the Period of the Prophet) and 'Indo-Arab Relations' by Maqbūl Aḥmad.

When the Arabs established their rules in India, they built mosques and Islamic schools which resultantly propagated Arabic language. Muslim rule in India made great impact on all walks of life like history, culture, social life, art, science, language, literature, educational system and also their legal and judicial systems.

Indian Legal System and the Muslim Rulers:

The judicial system in India is a by-product of different periods of Indian history. Civil laws were compiled in the Tughlaq period, which were called 'Fiqh-i-Fīrozshāhī'. It gave details of the procedures and law in several matters. It was written in Arabic and was translated into Persian as per the orders of Fīroz Shāh Tughlaq. It was followed till the reign of Aurangzeb who replaced it by 'Fatāwā-i-'Ālamghīrī' compiled in 1670. The Mughals (during 16th-19th centuries) gave way to the current common law system. According to Fatāwā-i-'Ālamghīrī, the Qāḍī first sought God's help in giving justice. He was assisted by a Kātib. The plaintiff was called The Mudda'ī, and the defendant was called the Mudda'á 'Alaihi. The plaint was called Da'wá, and the complaint in the criminal cases was

called Istighāthah. The party could have an agent as a Vakīl or attorney to represent his case.¹

Law in British India:

With the British India Company the common law system came to India. The company by an order from King George I in 1726 established courts in Madras, Bombay and Calcutta. This marks the beginning of crown's courts in India. The Company due to its extended and enlarged establishments was finding itself unable to cope up with the problems. These courts had full recognition in the British legal system. Though the changes were made, they were not enough to provide complete justice for many people. There were some legal defects in this system, such as: the court was fully subjected to the authority of the Governor and the Council by putting the appointment in the hands of the Council, there was no justice in the cases where the dispute was between a Company's servant and an Indian because the court members were servants of the Company itself, and they never liked that their Company's workers should be punished against their cases with the Indians. In addition to that there was a lack of knowledge; the English law did not understand the laws and customs of India, and there was no proper control over these courts. Apart from that there were no lawyers to defend Indians in the cases, some lawyers were allowed by the court to appear but they did not have enough knowledge of the laws of England and India. After the battle of Plassey and by 1772 Company's courts expanded out in these three major cities.

In this period the British replaced the Mughal legal system in different parts of India.

¹ The History and the Culture of the Indian People, the Mughal Empire, 7/545

After the first war of Independence in 1857, Supreme courts were established replacing the existing courts which were converted to the High Courts by the Indian High Courts Act passed by the British parliament in 1862.

Law in Independent India:

The idea of English legal system was well-received by the Indian Nationalist Movement and was adopted after India's Independence from the British. The Constitution of India came into being on 26 January 1950. Justice Kania became the first Chief Justice of India. In 1961 the Advocate Act was formed, under this Act only advocated to be enrolled in India with a state Bar Council are entitled to 'Practice the Profession of Law' which includes not only appearing before courts and giving legal advice as an attorney, but also drafting legal documents, advising clients on international standards and carrying out the transactions. At the federal level, the Bar Council of India performs oversight functions and lays down standards of professional conduct.

During the shifting of the legal system from the Mughal period to the British and then to recent time of Independent India many Arabic words and phrases used in the Mughal period, also shifted to the present judicial system in India and they are recently commonly used. These words and phrases need to be discussed and introduced. Therefore I have started this work as important task to be detailed in this paper.

Arabic Words and Phrases used in Indian Legal System

As we discussed that the Arabic words and phrases were used in the Indian legal system, they were either inherited by the Arab Muslims or practiced by the Mughals and through them

it entered the Indian legal system and became its part and partial being commonly used in police stations, Indian courts and various streams of the legal system of India. Some very common among them are here discussed with their origin, meanings and correct pronunciation in Arabic apart from its meaning coded by the legal system:

Words and Phrases with their Meanings:

- 1- Qanoon [(قانون) (Qānūn)] means Law; the word is used in its true meaning referring to different laws.
 - 2- Adalat [(عدالة) ('Adālat)], means justice; the word is used in Indian legal system for the court where the justice is delivered. The round *tā* (ة) at the end of the word has been replaced by long *tā* (ت) e.i. عدالت.
 - 3- Vakil [(وكيل) (Wakīl)], means Lawyer. The word is formed from the root-letters و ك ل, and it has many meanings in Arabic, among them is the person who represents someone, organization or institution.
 - 4- Muharrir [(محضر) (Muḥarrir)], means the In-charge of court records. The word is active participle from taḥrīr whose root-letters are ح ر ر. It means to write, so the *muḥarrir* means writer but in the term it means 'the writer for the Judge'.
 - 5- Musammi [(مسمي) (Musammī)], the word is used before the name of someone or something. Its true pronunciation in Arabic is Musammá. It is passive participle form tasmiyah whose root-letters are م س م. It means the person whose name is so and so.
 - 6- Mushtaba [(مشتبه) (Mushtabah)], the suspect. It is passive participle of the infinitive *ishtibāh* which means to doubt. In the term it means the person to be doubted in the case.
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- 7- Indiraj [(اندرج) (Indirāj)] means entry. It is an infinitive of اِنْدَرَجَ يَنْدَرُجُ, which means to be included step by step. But it is the term which means to note down.
- 8- Tameel [(نعميل) (Ta'mīl)], means execution. It is an infinitive of عَمَلَ يُعْمَلُ. In the term it means to execute but in Arabic there are different words for this meaning e.i. تَنْفِيذٌ (*tanfīdh*).
- 9- Aalah-e-katal [(آله قتل) (Ālah-i-Qatl)], murder-weapon. The word consists of two parts (Ālah) and (Qatl) and is possessive compound in Persian, but these two words are originally Arabic, Ālah means weapon and Qatl means murder. Now the Ālah-i-Qatl means the weapon with which someone is murdered.
- 10- Taftish [(تفتيش) (Taftīsh)], means investigation. It is an infinitive of فَتَّشَ يُفْتَشُ on the form 'تفعيل' (*Taf'īl*) and means to search, to inspect or to investigate. So the term is used for its true meaning.
- 11- Hasabjabta [(حسب ضابطه) (Hasab-i-Dābiṭah)], means as per law. The true pronunciation of the word is *ḥasab-i-dābiṭah*. This word consists of two parts and is possessive compound in Persian. But these two words are Arabic. حَسَبَ means as per --- and ضَابِطَةٌ means regulator, controller, or law.
- 12- Tarmeem [(ترميم) (Tarmīm)], amendment. It is an infinitive of رَمَّمَ يَرْمِمُ on the form of *taf'īl* which means to repair, to renovate, to mend, or to make better. And these are different meanings of *tarmīm* in the law system.
- 13- Istigassa [(استغاثه) (Istighāthah)]. The true pronunciation of the word is *istighāthah*. It an infinitive of اسْتَغَاثَ يَسْتَغِيثُ on the form of *istif'āl* which means to appeal or to seek help from someone. In the term it means the petition.

- 14- Inkishaf [(انكشاف) (Inkishāf)], disclosure. It is an infinitive of انْكَشَفَ يَنْكَشِفُ on the form of 'انفعال' (*Infi'āl*). It means disclosure.
- 15- Majroob [(مضروب) (Maḍrūb)], means injured person. The true pronunciation is maḍrūb. It is passive participle of ضرب on the form of 'مفعول' (*Maf'ūl*). It means the person who has been beaten. But in the term it means the injured person which is very close to the Arabic meaning. The exact word for the injured person is *majrūḥ* (مَجْرُوحٌ) or *jarīḥ* (جَرِيحٌ).
- 16- Rukka [(رقعة) (Ruq'ah)]. It is singular whose plural is رُقَع (Ruqa') which has several meanings in Arabic e.i. area, plot, label, coupon, place, locality and patch. In Indian legal system it means a piece of paper on which something is written.
- 17- Muqadma [(مقدمة) (Muqaddamah)], means legal case. It is passive participle of قَدَّمَ يُقَدِّمُ on the form of *taqdīm* which means to present. The issue or the case in origin is a presentation of the problem in front of the judge.
- 18- Haza [(هذا) (Hādhā)], means this. It is a demonstrative pronoun for masculine singular used for the near object. The word is being used in its true meaning, therefore we find sentences such as 'Muqaddma haza' or 'thana haza'.
- 19- Hazir [(حاضر) (Hāḍir)], means to be present anywhere. It is active participle of حضر on the form of 'فاعل' (*Fā'il*) and means to be present or to attend.
- 20- Mazmoon [(مضمون) (Maḍmūn)], means content. It is also one of the several meanings of the word in Arabic.
- 21- Zail [(ذيل) (Dhail)], means underwritten. In Arabic its verbal meaning is to append, to attach or to suffix but when it is used as noun it means footnotes and then its plural will be

ذُبُوك (Dhuyūl). In legal language it is used to define the content or the details of the FIR.

22- Amal [(عمل) ('Amal)], means act, proceedings, action, work besides other meanings. Its plural is أعمال (A'amāl). In legal language it is used to take certain action by the order of the court.

23- Muddai [(مدعي) (Mudda'i)], prosecutor or complainant. It is active participle of ادَّعى يُدَّعى on the form of 'مفتعل' (Mufta'il). Its verbal meaning is to claim, to allege and to plea. In the term it means prosecutor or complainant.

24- Shamil [(شامل) (Shāmil)], means included. It is active participle of شمل on the form of *fā'il*. Its verbal meaning is to include and to comprehend. Its meaning in Arabic is comprehending and including but in Indian legal term it means 'included'.

25- Naqsha [(نقشة) (Naqshah)], means map. It is from نَقَشَ يَنْقُشُ which means to draw and to carve. In Arabic نقش (Naqsh) means the thing drawn but in legal cases specially the murder or theft, the map of the place is included in the investigation is called *naqshah*.

26- Mauqa [(موقع) (Mauqa')], the place of the crime. It is adverb of place from وَقَعَ يَقَعُ which means to happen. In Arabic it means the place, spot or location of any occurrence. So it is being used in its true meaning.

27- Bayanaat [(بيانات) (Bayānāt)], statements. It is being used in its plural form; the singular is Bayān (بَيَانٌ) which means statement or declaration. The same is meant in the legal term.

28- Douraan [(دوران) (Daurān)], means during. It is an infinitive of دَارَ يَدُورُ means to move round. In term it means 'during'.

- 29- Suboot [(ثبوت) (Thubūt)], means evidence. It is an infinitive of ثَبَّتَ يَثْبُتُ means to be proved and to be firm but in Indian legal term it means evidence. The word is not used in Arabic for evidence. The true Arabic words for this meaning are Burhān (بُرْهَانٌ) or Dalīl (دَلِيلٌ). The latter is also being used in the courts for the same meaning.
- 30- Qabil [(قابل) (Qābil)], means capable which is the Englishised form of the Arabic word قابل.
- 31- Zamin [(ضامن) (Dāmin)], means guarantee or guarantor. It is active participle of ضَمِنَ يَضْمِنُ to assure, guarantee or ensure. The same is meant in the term.
- 32- Zamatat [(ضمانت) (Damānat)], means bail. It is an infinitive of ضَمِنَ يَضْمِنُ which means to guarantee. In term it means bail which is a sum of money submitted for the release of an arrested person as a guarantee of that person's appearance for trial.
- 33- Bazarya [(بذريعة) (Bi Dharī'ah)], means through. Dharī'ah (ذَرْعَةٌ) in Arabic means source, pretext or pretence and the letter *bā* (ب) is a preposition means for or with. Thus *Bi Dharī'ah* means 'through ---'.
- 34- Lihaza [(لهذا) (Li Hādhā)], means because of this. هذا (*hādhā*), as mentioned earlier, is the demonstrative pronoun for the near singular object e.i. this while the letter *lām* (ل) is a preposition means 'for' so the word is being used in its true meaning.
- 35- Mulzim [(ملزم) (Mulzim)], accused. It is active participle of لَزِمَ يَلْزِمُ which means to compel someone to do something. But in the legal term it means 'accused'. The true pronunciation of the word is *mulzam* (مُلْزَمٌ).

- 36- Mujrim [(مجرم) (Mujrim)], guilty. It is active participle of أَجْرَمَ means to commit a crime.
- 37- Talab [(طلب) (Ṭalab)], to ask to be present. It is a noun from the verb طَلَبَ يَطْلُبُ which means to ask.
- 38- Tahreer [(تحرير) (Taḥrīr)], writing. It is an infinitive of حَرَّرَ يُحَرِّرُ on the form of *tafʿīl* which means to write or to note.
- 39- Iqar [(إقرار) (Iqrār)], endorsement and avowal. It is an infinitive of أَقَرَّ يُقَرُّ meaning to agree, to accept or to confess.
- 40- Zimmedar [(ذمه دار) (Dhimmah Dār)], responsible. The word is consists of two parts: the Arabic word (ذِمَّةٌ - dhimmah) and the Persian word (دَار - dār). The first one means protection while the second one means 'owner' like 'Īmāndār [(إيمانداز) (ʾīmān)] where 'īmān [(إِيمَانٌ)] is Arabic while dār [(دَار)] is a Persian means 'believer'.
- 41- Khazana [(خزانة) (Khizānah)], means fund or savings in the legal language. In Arabic it means treasure. The Arab use خَزَنَ يَخْزِنُ from خَزْنَةٌ to store or save. As for *khizānah*, it is used for a place where anything is stored like *khizānat-ul-kutub* [(خزانة الكتب)] for library.
- 42- Mublik [(مبلغ) (Mablagh)], means amount. It adverb of place from بَلَغَ يَبْلُغُ which means to reach. *Mablagh* in Arabic is used for something what a person possesses.
- 43- Jurmana [(جرمانه) (Jurmānah)], means penalty. The word is derived from the root-letters ج ر م as a punishment for violating the rules.
- 44- Jma [(جمع) (Jamaʿ)], means to deposit. It is an infinitive of جَمَعَ يَجْمَعُ meaning to collect, to put together or to sum up.
- 45- Zati [(ذاتي) (Dhātī)], means personal. It is the attributed form of *dhāta* [(ذات) (person/self)].

- 46- Intiqal [(انتقال) (Intiqāl)], means the order of transfer of ownership. It is an infinitive of انْتَقَلَ يَنْتَقِلُ means to transfer and to be shifted.
- 47- Shajaranasab [(شجره نسب) (Shajrah Nasab)] means family-tree. شَجَرَةٌ is an Arabic word means tree and نَسَبٌ is used for the paternal or maternal lineage. It is the verbal translation of the Arabic compound *shajaratn nasab*.
- 48- Murabb'a [(مربع) (Murabba')] means square. This word is used in measurement of the land.
- 49- Malik Kamil [(مالك كامل) (Mālik-i-Kāmil)] the soul owner of the property. In Arabic مَالِكٌ is the owner and كَامِلٌ means complete or full.
- 50- Nahri [(نهری) (Nahrī)] the land which is irrigated by river. نَهْرٌ (nahr) is an Arabic word means river and یَ (yā) is for attribution like makki (مَكِّي) or madani (مَدَنِي) for makkan and madani.

There are some other words which are not included in the list. Though they are not common, they are still used in the legal documents especially the civil.

Remarks:

It seemed from the study of some fifty words and phrases that:

1. Indian legal system has words of pure Arabic origin like *bayān* which means statement in Arabic and in legal system too.
2. That the words came through Persian so they have their meaning used in Persian like *thubūt* which has its origin in Arabic but is not used for this meaning.
3. That some words have Persian style like *shajarah-i-nasab* which is purely Arabic but its form is Persian.

4. That some words have its one part from Persian like *dhimmedār* where *dhimmah* is Arabic and *dār* is Persian.
5. That some Arabic words have come from English like *qābil* (capable) which is the Englishised form of the Arabic word قَابِل (Qābil).
6. That they are easy to be pronounced in comparison to the English or Hindi words.

Conclusion:

From the study of above-mentioned words and phrases used in Indian Legal System, we came to the conclusion that the Arabic had a strong impact on this system and they are still relevant in the courts and documentation. The Judges, lawyers, policemen and other related persons find easy to speak them. But on the other hand there is a need to teach such words and terms to our new generation of the law system who might commit mistake in pronouncing them.

Interestingly, as per a news on Oct 26, 2015, the Delhi police have opposed a PIL in the high court that sought to replace “Archaic and difficult” Urdu and Persian words with Hindi and English phrases in FIRs and daily documentations saying the words have come to be widely understood even by a layman in Delhi. Their statement is as follows:

“The words used are neither archaic nor difficult, but on the other hand replacement of these in Hindi as suggested in the petition would create a lot of difficulties both for litigants and lawyers.” A police affidavit said.

Hindi substitute of these Urdu (Arabic) words which are presently being used by the police are much more difficult to understand for an average person.

The police said: No difficulty has ever been experienced by anybody including lawyers in understanding the words and phrases being used by the police. Working of police is going very smoothly with the present words and phrases.

Dropping these commonly used words may be against the idols of inclusiveness and national integration, it added.”¹

¹ Hindustan Times, 26/10/2015

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Indian Races in Arabia

Abū al-Ma'ālī Qāḍī Aṭḥar al-Mubārakpūrī¹

Tr.: Mohd. Mo'ataṣim Azmi²



Sind and Hind (India) are two separate countries for the Arabs since ancient time. But sometimes they also called their inhabitants as 'Hindī' (Indian) jointly. Otherwise the Arabs generally called the inhabitant of Sind as 'Sindī' and that of India as 'Hindī'.

Sind and Sindī: As Sind was the name of a separate country; it was also used for its dwellers as Sindī. It came in 'Lisān al-'Arab':

"والسند جيل معروف والجمع أسناد وسُنُود، وسند بلاد، تقول سندي للواحد، وسند للجماعة مثل زنجي وزنج."³

Tr.: Sind is a known race whose plural is Asnād and Sunūd. Sind is also the name of a group of some cities. Sindī is a singular word whose plural is Sind like Zanjīyyun, plural Zanj.

There was a kind of cloth made in Sind which was known as Musannadah, Musannadīyyah and Sind. This cloth was used by the Arabs. Like the 'Rajulun Sindīyyun' (Sindī), 'Thaubun Sindīyyun' (Sindī Cloth) and 'Dajājun Sindīyyun' (Sindī Hen) were attributed to this country. Its inhabitants settled down in Arabia in a large number since ancient time especially in Yemen where they were in majority and were considered strong

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³ Lisān al-'Arab, 3/223, New edition Beirut.

nation. So when the son of Abraha, Masrūq Prince of Abyssinia, attacked Yemen (during the childhood of the Prophet Muḥammad) and ousted Saif bin Dhī Yazn and then he mentioned it in the court of Kisrá Anū Sherwān who asked him:

"أي الأغربة الحبشة أم السند."¹

Tr.: Who occupied Yemen, Abyssinians or Sindīs?

It can be assumed from the query of Kisrá how many Sindīs dwelled in Yemen at that time and what status and glory they enjoyed?

Hind (India) and Hindī (Indian): As Hind (India) was the name of a country like Sind, the residents of this country were also known as Hind (Indian) among the Arabs. Its plural was Hunūd (هنود: Indians) while its singular was coined as Hindī (هندي) with addition of the letter *yā* (ي) to its singular. Sometimes letter *kāf* (ك) is prefixed to the additional letter *yā* (ي) such as (هندي: Indian) whose plural is (هنادك). Similarly (هندي) is sometimes meant for (عود هندي: Alosewood). Likewise, (سيف مهند: Indian sword), (سيف هندي: Indian sword), (سيف هُندواني: Indian sword) and (هندي) are names of the swords made in India. According to Lisān-ul-‘Arab:

"قال الأزهري والأصل في التهنيد عمل الهند، يقال سيف مهند، وهندي وهندواني إذا عمل ببلاد الهند واحكم عمله والمهند السيف المطبوع من حديد الهند، وهند اسم بلاد، والنسبة هندي، والجمع هنود، كقولك زنجي وزنوج وسيف هندواني بكسر الهاء وإن شئت ضمتها اتباعاً للدال، ابن سيدة الهند جيل معروف.... ويقال رجل هندي وهندي، قال ولو قيل إن الكاف أصل، وإن هندي وهندي أصلان بمنزلة سبط وسبطر لكان قولاً قوياً والسيف الهندواني، والمهند منسوب إليهم."²

¹ Sīrat ibn-i-Hishām, 1/63, Ṭabrī, 2/188 and Kitāb al-Tījān, P. 304

² Lisān al-‘Arab, 3/438

Tr.: al-Azharī said that the Tahnīd in fact means making sword in India or making of Indian-like sword. (Indian sword: سيف مهند), (هندي) and (هندواني) are the names of the swords made in India and its shape was very good. (مهند) is a sword which is made of Indian iron. Hind (هند) is the name of a group of some cities. Hindī is the attributing name whose plural is Hunūd (هنود). So they are called as (سيف هندواني) and (سيف هندی). (هند) is also the name of a group of some famous cities of India. Its inhabitant is called (هندي) with addition of the letter *yā* (ي) whose plural is (هنود) like (زنجي) whose is plural (زنوج). Similarly (سيف هندواني) is used for the Indian sword. It is also read as (سيف هندواني) with the letter *hā* (ه) in nominative case. (هند) is a nation whose resident is called (هندي) and (هندي) with prefix of the articles *yī* (ي) and *kī* (كي). Though it is said that *kāf* (ك) is original letter and (هندي) and (هندي) are original words like (سبط) and (سبطر), it will be the strong thing. And (السيف الهندواني) and (المهند) are related to them”

The word (هندي) came in the following eulogy of the Prophet Muḥammad composed by Abū Ṭālib:

بني أمةٍ محبوبَةٍ هندكِيَّةِ بني جمع عبيد قيس بن عاقل¹

Kuthayyir said:

ومقربة دهم وكميت كأنها طماطم يوفون الوفار هنادك²

Muḥammad bin Ḥabīb said that Kuthayyir meant by (هنادك) the Indian people. Ibn-i-Harmah said:

¹ Sīrat Ibn-i-Hishām, 1/279

² Lisān al-‘Arab, 3/438

كَأَنَّ أَقْنَاسَ نَسَاءِ الْهِنْدِ وَقَدْ شِيتَ بِأَوْضَاحِ

The Prophet (PBUH) mentioned the Indians on one occasion some months before his death while the delegation of Ḥārith bin Ka'b from Najrān under the leadership of Khālīd came to the Prophet (PBUH) who asked after seeing them:

"من هؤلاء القوم؟ كأنهم رجال الهند."¹

Tr.: Who are these people? They look Indians.

Seven Races of India and Sind: There existed different Indian and Sindī groups in Arabia during the period of Prophet (PBUH) such as the Zuṭ (Jāt), Med, Siyābijah, Asāwīrah, Aḥāmīrah, Bayāsīrah and Takākīrah were belonged to these countries, who were known by different names in Arabia due to their different occupations. Their introduction is as follows:

1. **Zuṭ (Jāt):** This is a famous black-coloured and fighter race of India that spread through the surroundings of Manṣūrah up to Makrān along with Sind. They also inhabited in Balūchistān and Punjāb (of India) from where they went to Arabia.
2. **Med:** This is a coastal race of India that engaged in looting the ships and boats in the sea. Their villages stretched across Sind River to the Indian strips of Otkīn. They were situated from the coastal areas of Sind River to Multān. But these pirates also settled down on the coasts of Gujarāt and Kokan. The rājās and mahārājās of these areas had fed up with their routine atrocities. But it was the Muslims who defeated them and compelled them to be refrained from these activities. They were first recruited in the

¹ Sīrat Ibn-i-Hishām 2/592 and Tārīkh Ṭabrī, 3/157

Persian army and thus they reached Arabia and began to live in the coastal areas.

3. **Siyābijah:** The famous Indian race Siyābijah belonged to the coastal areas of Sind and India particularly Sind was their centre.
4. **Aḥāmīrah:** They also belonged to the coastal areas of Sind and India, particularly Sind. From here they used to go to Arabia and worked as the security personnales for these ships and sometimes they fought against these pirates.
5. **Asāwīrah:** They were seasoned horse-riders who held a distinctive position in the military of Persian kings. They lived in Arabia along with other Indian army. Their native place stretched from the coasts of Sind to Sarandīp (Sri Lanka).
6. **Bayāsīrah:** They were also Indians who were employed to protect the ships in Arabia. Their colonies were stretched from Sind to the borders of Mumbai Ṣaimūr (Chaimūr).
7. **Takākīrah (Thākūr):** They were the brave fighters of Sind and Punjāb who showed their bravery during the attack of Muḥammad bin Qāsim for the king Dāhir and other chieftains.

They are some of these famous races who went to Arabia from different parts of India, some of them permanently settled there. Apart from them there lived peoples from other parts of India too.

Now we mention those Indian races and groups in detail that lived there in Arabia. When Muḥammad was declared as prophet, they either embraced Islam or denied it and agreed to pay the *Jizya* or they fought against the Muslims from the side of the pagan Arabs and Persians.

1. **Zuṭ (Jāt):** Jāt known as Zuṭ in Arabia belonged to pure Indian black race. They had settled in a large number in Arabia during the ancient time. They were found in Sind and Punjāb also. Some historians said that the inhabitants of Balūchistān were also Jāts. According to Lisān al-‘Arab:

"الزط جيل أسود من السند وقيل الزط إعراب جت بالهندية وهو جيل من أهل الهند وهم جنس من السودان والهنود والواحد زطي مثل الزنج والزنجي والروم والرومي."¹

Tr.: Zuṭ (Jāt) is a race of black people. It is said that Zuṭ is an Arabiacised word 'Jāt'. They belong to the Indian people and are a race of black Indians. Its singular is Zuṭṭī like Zanj, Zanjī, and Rūm, Rūmī."

‘Allāmah Moḥammad Ṭāhir writes in Majma’ Bīḥār al-Anwār:

"وهم جنس من السودان (السند) والهنود."²

Tr.: These are a kind of black people from Sind and India.

Ṭarīḥ Najafī has penned down similar expression and at the end he writes:

"الزط بالضم من الهند معرب جهت بالفتح، الواحد زطي."³

Tr.: Zuṭ are Indian. It is an Arabiacised form of Chhat whose singular is Zuṭṭī."

In the above quotations the Jāts were called as Indians and Sindis. But Abū al-Fadā’ wrote in his book "Taqwīm al-Buldān" that the Blochs were also called as Jāts in his period, whose language was similar to that of Indians.

"وأما البلوص المذكورون فيقال لهم في زماننا الجت وهم طائفة تقرب لغتهم من الهندية."¹

¹ Lisān al-‘Arab, 8/208

² Majma’ Bīḥār al-Anwār, 2/62

³ Majma’-ul-Baḥrain, Zuṭ

Tr.: These Blochs were called as Jāts in our time. This is a group whose language is similar to the language of Indians.

The famous ancient genealogist and expert of the history of Yemen Abū Muḥammad Abd-ul-Malik ibn Hishām ascribed the Jāts as the people of Middle Asia in his book “Kitāb al-Tījān”. He considered them as the tribe of Yāfith while describing the history of Tubba’ and Tabābi’ah of Yemen. For example, the following citation is about the Tubba’ Shamr Yar’ash bin Nāshir al-Na’m:

”وإن الصغد والكرد والخزر والقوط كلهم بنو يافث ابن نوح النبي ﷺ.”²

Tr.: Şaghads, Kurds, Khazars, Zuṭṣ and Qūṭṣ all are the sons of Nūḥ (PBUH).

In another place it came:

”وأقبل بنو يافث بأجمعهم يتناصرون قباد، وهم الترك والديلم والخور، والغور، والتبت، والصغد، والزط، والخوز.”³

Tr.: The whole tribe of Yāfit agreed to help Qabād. They are Turks, Dailams, Khairs (Khazars), Ghairs, Tabts, Şaghads, Jāṭṣ and Khauzs.

We think that this is a list of supporters of the Persian king Qabād against the Tubba’ Shamr Yar’ash. The Jāts were also included in this list like Şaghads, Kurds, Khazars, Dailams, Ghairs and Tabts who migrated to Persia from India in ancient period and settled there and began to live among the army of Caesar like Persian soldiers as we would mention it later that the Middle Asia is not the home-land of Jāts. Rather they were from India and settled there or there might be a nation called Jāts in its surroundings.

¹ Taqwīm-ul-Buldān, P. 335

² Kitāb al-Tījān, P. 222

³ Ibid, P. 223

Jat's Area in India: The Jāts who were called as settlers of Arabia by the historians since ancient time, were inhabitants of Sind and its surroundings like Makrān, Balūchistān, Multān and Debal etc. The ancient Arab geographer Ibn-i-Khurdādbih stated that the area of Jāts stretched up to hundred miles between Makrān and Maṣūrah (Sind). Therefore he wrote describing the details of highways coming from Fahraj (Persia) to Sind:

"من أول مكران إلى المنصورة ثلث مائة وثمانية وخمسون فرسخًا والطريق في بلاد الزط وهم حفاظ الطريق."¹

Tr.: There is a distance of 358 Farsakh from the starting-point of Makrān to Maṣūrah. The entire route is passing through the population of Zuṭ (Jāt) who are protectors of that way-route.

Uṣṭukhūrī stated that the entire area between Sind (Maṣūrah) and Multān was that of the Jāts' and figured out their population in that area, he said:

"وبلد السند هو المنصورة وأراضي الزط، وما والاها إلى الملتان."²

Tr.: Sind stretched from Maṣūrah to the area of Zuṭ (Jāts) and its surroundings to Multān.

The statement of Abū al-Fidā' quoted above tells that the inhabitants of Balūchistān were called as Jāts whose language was close to the language of India. Thus it appeared from this statement that the Jāts who settled in Arabia since ancient time belonged to Sind. Their colonies were found from Makrān to Punjāb.

¹ Al-Masālik wa al-Mamālik, P. 56

² Masālik-ul-Mamālik, P. 35

Area of Jāts in Persia: The Indian Jāts reached Arabia through different ways; Some of them settled in coastal regions from Ubullah (Baṣrah) to Omān and Baḥrain and farmed cattle, sheeps, goats and camels etc. While some others settled permanently in coastal villages and cities. And most of them inhabited in Arabia as an army of Persian king. Its centre was Ubullah in Irāq and Yemen in South. So there were big towns and cities of Jāts in Persia since ancient time that covered an area from Persia to Irāq. A very big city of Jāts was situated near about 60 miles of the highway leading from the market of Ahwāz to Persia. This city was named after them as Zuṭ (Jāts). Ibn-i-Khurdādbih writes:

"من الأهواز إلى ازم ستة فراسخ ومنها عبيدين خمسة فراسخ، ثم إلى رام هرمز ستة فراسخ ثم إلى الزط ستة فراسخ."¹

Tr.: The distance from Ahwāz to Izam is six Farsakh while 'Abdāin is situated at a distance of five Farsakh from Izam. Then Rām Hurmuz is at six Farsakh (from Izam) from where Zuṭ is at six Farsakh (from Rām Hurmuz).

There was a great and developed city of the Jāts in Khūzistān. It was divided into two areas and was known by two names as well: First one was known as Ḥaumat al-Zuṭ (Jāts' Region) and the second one was called as Khābirān. Both the regions were very vast and wide and were situated at the banks of two rivers. Uṣṭukhrī writes describing the big cities of Khāuzistān:

"وحومة الزط والخابران وهما واحد، والز والخابران هما كورقان عامرتان على نهرين جاريتين."²

Tr.: Ḥaumat al-Zuṭ and Khābirān are the two names of one region which are situated on the banks of two rivers.

¹ Al-Masālik wa al-Mamālik, P. 430

² Masālik-ul-Mamālik, P. 94

In Kābul there lived these Jāts among whom the great expert of jurisprudence Abū Ḥanīfah al-Nu'mān bin Thābit Zūṭī (Zuṭṭī) bin Māh was born. Perhaps Nu'mān was the Islamic name of Zūṭī who was the Marzibān (Viceroy) of Persian king. That's why instead of Zūṭī bin Māh it was written as Nu'mān bin Marzibān.¹

The Area of Jāts in Arabia: In his book entitled "Futūḥ al-Buldān", the Balādhārī has mentioned migration of the Jāts from India to Arabia via Persia and narrated the story of their settlement there under the heading 'أمر الأساورة والزط' (The Life-story of Asāwīrah and Jāts):

"وأما السياجة والزط والاندغار فإنهم كانوا في جند الفرس ممن سبوه وفرضوا له من أهل السند ومن كان سبياً من أولي الغزاة فلما سمعوا بما كان من أمر الأساورة أسلموا وأتوا أبا موسى فأنزلهم البصرة كما أنزل الأساورة."²

Tr.: Sayābijah, Zuṭ and Indighār were among their prisoners employed in the Persian military. The Persians considered them among the Sindī military and gave them its status. And they also gave them the status of prisoner fighters with spears. When these soldiers heard the news of embracing Islam by the Asāwīrah race they also entered into it and came to Abū Mūsā (RA) who populated them also in Baṣrah like the Asāwīrah.

Before that he (Balādhārī) has mentioned the entry of Shīrawaih Aswārī into Islam and his settlement in Baṣrah in connection to the Persian military Asāwīrah's embracing Islam. He said:

"فانضم إلى الأساورة السياجة وكانوا قبل الإسلام بالسواحل وكذلك الزط وكانوا بالطفوف يتبعون الكلا."³

¹ Tarikh ibn e Khalkan , 2/294, Old Iranian Edition

² Futūḥ al-Buldān, P. 368

³ Ibid, P. 367

Tr.: Shīrawaih Aswārī joined Asāwirah and Siyābijah race with his people. These Siyābijah lived in the Gulf of Arabia (Middle East) before Islam and the same case was with the Zuṭ. They were roaming people around the coastal regions in search of fodder for their animals.

In this regard 'Allāmah Ballādhārī writes:

"وقد كان معاوية نقل من الزط والسيابجة القدماء إلى سواحل الشام وأنطاكية بشرًا."¹

Tr.: Mu'āwiyah (the first ruler of the Umayyad dynasty) permanently populated a group of Zuṭ and Siyābijah on the coasts of Syria and Antioch.

The conclusion appears from the above statements is that the Jāts were found to live in the Persian army since ancient time. But their salary was comparatively different from that of the Persian soldiers, for they were considered alien army as lower grade. These Indian Jāts lived from Ubullah the green coasts of Arabian Gulf (Persian Gulf) to Baḥrain and Oman. And Baṣrah, which was situated near Ubullah, was their centre. And when they embraced Islam, they settled in a large number in coastal towns of Syria and Antioch.

The second centre of Jāts was Baḥrain where they settled in a large number before the Prophetic period. Therefore when in 11 A.H./590 A.D the current of apostasy spread in Baḥrain and its surroundings, Jāts were also affected by it. Ḥaṭm bin Ḍabī'ah provoked the Jāts situated in Qaṭīf against Islam and the Muslims and made them join with him.

"حتى نزل القطيف وهجر واستغوى الخط ومن فيها من الزط والسيابجة."²

Tr.: Ḥaṭm bin Ḍabī'ah reached Qaṭīf and Hijr and misguided the whole population of Khaṭ including the Jāts and Siyābijah.

¹ Ibid, P. 369

² *Tārīkh-i-Ṭabrī*, 3/256

But when they were defeated by the Islamic forces, a big number of them fled towards Dārain while the remaining defeated pagans returned to their home land and tribes. It seems from it that the Indian Jāts might have run to India after being defeated.

The Jāts were also found in Makkah and were well-known to its people. There is a long Ḥadīth under the chapter of 'Abwāb al-'Amthāl' in Jāmi' Tirmidhī, in which it is narrated that the Jins whom 'Abudullāh bin Mas'ūd saw with the Prophet Muḥammad (PBUH) at Bathā-i-Makkah, were similar to the Jāts as he stated.

"فبينما أنا جالس في خطي إذا أتاني رجال كأنهم الزط أشعارهم وأجسامهم لا أرى عورة ولا أرى قشراً."¹

Tr.: While I was sitting in the circle made for me, some people came to me, who were similar to the Jāts in their hairs and body structure. I was unable to see their genitalia and skin.

The Jāts were also found in Madīnah since ancient time and among them there was a Jāt physician who told about 'Ā'ishah that she had been bewitched by her maid servant.²

Impact of the Jats on Life of the Arabs: Though they spread in the Eastern coats, they inhabited in the important places of Arabia and their special goods were popular among the Arabs who used them in their daily lives. Therefore the hair cutting style of Jats known as Qalī had also been popular among the Arabs. According to the Lisān al-'Arab and Majma' al-al Biḥār:

"وفي بعض الأخبار فحلق رأسه زطية، قيل هو مثل الصليب كأنه فعل الزط."³

¹ Tirmidhī (Abwāb al-Amthāl)

² Al-Adab al-Almafarr wa Imām al-Bukhārī, P. 27, Taziya publication Egypt

³ Lisān al-'Arab, 7/308 and Majma' al-Biḥār, 2/62

Tr.: It came, in some Ḥadīths, that the Prophet (PBUH) shaved his head like the cross which was the style of the Jāts.

It does not appear from it that the Prophet (PBUH) himself shaved his head or it is the story of any of his companions. But the text indicates that it is directly related to the Prophet (PBUH).

There were some cloths attributed to the Jāts which were also popular among the Arabs. According to Lisān al-‘Arab:

”الزط جيل أسود من السند إليهم تنسب الثياب الزطية.”¹

Tr.: The Jāts are black Sindī race to whom ‘الثياب الزطية’ (Zuṭṭī cloths) is attributed.

It is not clear from this passage that the Zuṭṭī cloths were any special kind of the cloths prepared by the Jāts and sold in the Arab markets or they were their own dress like *dhotī* etc.

Some Indian singing melodies were also famous through the Jāts among the Arabs since ancient time and the Arabs entertained with Indian music. Though it was not clearly found in the writings of that period, Jāḥiẓ has quoted heroic poetry of a poet in “Kitāb al-Ḥayawān” wherein he has given similitude of the song of the Jats with that of the mosquito. The following is one verse of that poem:

إذ تغنين غناء الزط

Tr.: The mosquitoes were singing like the Jāts.

It seems from it that the habit and life-styles of the Jāts were popular among the Arabs.

¹ Lisān al-‘Arab, 7/308

The Jāts of India were independent to follow their native customs and traditions in Arabia and they were not affected by the Arabs' life-style completely otherwise they might forget their Indian life-style or leave it permanently. Rather they impressed the Arabian life-style by theirs.

Language of the Jats and its Impact on Arabic: It appears from some narrations that the Jāts preserved their language till the period of the rightly-guided caliphs. They spoke in their local language. Majma' al-Baḥrain states:

"وفي حديث علي أنه لما فرغ من قتال أهل البصرة أتاه سبعون رجلاً من الزط فكلموه بلسانهم فقالوا لعنهم الله بل أنت، أنت".¹

Tr.: It was narrated about 'Ali that when he took rest after he fought against the people of Baṣrah, seventy Jāts visited him and talked him in their own language. They said: May Allah curse them (the inhabitants of Baṣrah)". There is no leader but you."

It indicates clearly that the Jāts of Baṣrah preserved their local and national language Hindī till the period of the caliph 'Ali. They talked to each other in this language and also they accepted 'Ali as the caliph. So wherever Indians were inhabited in Arabian parts particularly in Baḥrain and its surrounding areas, the Arabic language became ineloquent and unauthentic due to its intermingling with the Hindī language. Therefore, the language of 'Abd al-Qais and Iẓd-i-Oman became unauthenticated because they had lost the essence of Arabic by mixing with the Persians and Indians. The same happened with the people of Yemen.

¹ Majma' al-Baḥrain (الزط)

The Jāts were well-known among the Arab Muslims during the period of the Prophet (PBUH). They were also popular among them by their colours, resembles, dresses and structures. ‘Abdullāh bin Mas‘ūd in his narration mentioned earlier, gave similitude of a creature with the Jāts in respect of their long hairs and fatty bodies.

The Prophet himself likened the prophet Mūsá to the Jāts in body structure in a Ḥadīth of Mi‘rāj (his journey to the Heaven). The Ḥadīth of Bukhārī is as follows:

"وأما موسى فأدم سبط كأنه من رجال الزط"¹

Tr.: As for Mūsá, he had fair healthy body like the Jāts.

Similarly, when a Muslim delegation of Banū Ḥārith bin Ka‘b from Najrān came to the Prophet (PBUH) in 10 A.H/589 A.D, he (the Prophet) said after seeing them:

"من هؤلاء القوم الذي كأنهم رجال الهند"²

Tr.: Who are these people? They look as the Indians.

Communal Society of the Jāts and the Arabs: Preserving their own characteristics, the Jāts had adjusted themselves to the Arabian life-style so much that they helped the Arabs in their social affairs. They were also considered as their *Mawālī* (supporters) and *Ḥulafā’* (alliance) of different tribes. As it was mentioned previously that at the time of apostasy the Jāts of coastal parts of Qaṭīf, Hījr and Khaṭ etc came out with infidels and polytheists under the leadership of Ḥuṭam bin Dabī‘ah to fight against the Islamic caliphate. In the meanwhile, the swords that were used by the forces of Musailimah the Liar in the battle of Yamāmah, were owned by the Jāts of Najrān and Najd.

¹ Bukhārī: Kitāb u Ahādīth al-Anbiyā’, Bab Qaul Allah “واذكر في الكتاب مريم”

² Sīrat Ibn-i-Hishām P. 59 and Tārīkh Ṭabrī, 3/156

Later they became allies and supporters of Banū ‘Abd al-Qais the famous tribe of Baḥrain. ‘Uwaim bin ‘Abdullāh says:

ويغنى الزط عبد القيس عنا وتكفينا الأساورة المزونا

Tr.: The Asāwirah are enough for us (to fight against ‘Abd al-Qais) as if the Jāts are sufficient for ‘Abd al-Qais to fight against us.

Similarly, they were allies and partners of Banū Tamīm the famous tribe of Arabia and were their supporters in the battles of tribes. One poet says:

فجئنا بحي وائل وبلقها وجاءت تميم زطها والأساور¹

Tr.: We brought with us both the tribes of Wā’il and their allies while Banū Tamīm brought with them the Jāts and Asāwirah.

This habit of the Jāts remained up to the Islamic period and remained so after they embraced Islam. Moreover they preferred themselves to live as allies and supporters of any tribes. They also participated in the holy wars with them. Therefore Jāts and Siyābijah of Baṣrah lived with the Banū Ḥanzlah after 14 A.H/93 A.D and they fought with them against the polytheists.²

Withdrawal of Jāts from the Internal Conflict of the Muslims:

There is an important thing to be noted regarding this matter that the Jats tried their best to be impartial after embracing Islam. They never intervened openly in the internal affairs of the Muslim and Arabs. Though the Jāts of Baḥrain fought against the Islamic forces during the Siddiqi period under presser of Ḥaṭm bin Dabī’ah but they maintained their impartial

¹ Lisān al-‘Arab, 7/308

² Futūḥ al-Buldān, P. 367

policy after entering into Islam and they did not participate in the Muslims' own affairs. Balādhārī writes in this regard:

"ولم يشهدوا معهم الجمل وصفين ولا شيئاً من حروبهم"¹

Tr.: They neither participated in the Battle of Camel, Battle of Şifḥīn nor in other battles.

Jats' Unilateralism in Muslims' Civil War: It was agreed upon by the Muslim Jāts of Baṣrah that they would not intervene in the internal affairs of the Muslims nor they would support any Muslim group against the other. But, in later periods, they were compelled to support any of the Muslim groups in their civil wars due to the then current situations. Therefore they participated in Yaum-i-Mas'ūd and Yaum-i-Zubdah after the Battle of Camel and Battle of Şifḥīn. When 'Abd al-Raḥmān bin Aṣḥ'ath proceeded along with the group of the Qurrah' against Banū Umayyah, the Jāts and Siyābijah participated in it openly. So Ḥajjāj bin Yūsuf demolished their houses in punishment of their breaking the agreement and he also stopped their payments and exiled them.² So they scattered here and there creating unrest in the surrounding areas of Baṣrah and Baghdād causing destruction to them.

We could not find the accounts of Islam related to the Jāts who embraced Islam during the period of Prophet (PBUH) nor we could find any group of these Jāts which had accepted Islam during the period of Prophet (PBUH). But this is sure that some Jāts of the outskirts of Yemen and Baḥrain had embraced Islam during the period of the Prophet (PBUH). So, Perhaps the Indian Yemani Birzaṭan who entered into Islam in the period of Prophet (PBUH) belonged to the race of the Jāts.

¹ Futūḥ al-Buldān, P. 367

² Ibid

However when Baṣrah was populated during the period of ‘Umar al-Fārūq in 14 A.H./593 A.D a big number of the Muslim Jāts were found there, who lived with the Banū Ḥanẓlah. And when Asāwirah of Persia embraced Islam on the hand of Abū Mūsá Aṣḥ’arī they started living with the Muslim Jāts and Siyābijah inhabited in Baṣrah. But when these Persian and Indian Muslims gathered there in a large number, Banū Tamīm attracted them towards themselves. So the Asāwirah joined Banū Sa’d while the Jāts and Siyābijah joined Banū Ḥanẓlah.

Rebellion and Vandalism of the Jāts: later, Ḥajjāj bin Yūsuf populated the Jāts and other races with their families in a rugged valley of Kaskar, who later became more powerful. By chance, it coincided that many slaves of Banū Bāhilah and the people from the maternal side of Muḥammad Sulaimān bin ‘Alī fled and took refuge there. They began to loot and rebel against the government while the same Jāts looted the boats as pirates. They later became so powerful and strong that they began to wage war against the ruling power and occupied the entire rugged valley of Baṣrah during the period of al-Ma’mūn and looted every ship or boat that came from Baṣrah. Therefore the journey and transportation by the sea had been closed between Baghdād and Egypt and it lasted for many years even the caliph Mu’taṣim took action against these Jāts during his caliphate. He sent a military under the command of the Commander-in-Chief ‘Ujaif bin ‘Anbasah and gave him full power to spend whatever was required to stop this activity. ‘Ujaif stood up against the Jāts with full preparation and defeated them. He captured them and brought them to Baghdād. Some of them were kept in Khāniqain while most of them were sent to ‘Ain Zarīyah and also to other border areas.

Ibn-i-Athīr writes that the Jāts and Siyābijah inhabited in Khaṭ region of Baḥrain. Ma'mūn first sent 'Isā bin Yazīd to Jalūdi to fight against them in 205 A.H./784 A.D then he appointed Dā'ūd bin Māshūr in 206 A.H./785 A.D who finally sent 'Ujaif bin 'Anbasah in 219 A.H/798 A.D, who defeated them.

Mas'ūdi writes in his book “Kitāb al-Tanbīh wa al-Ishrāf” that many Indian ships were captured during the period of Mu'taṣim in which there was a big number of people who looted and killed in the coastal areas of Persia, Oman and Baṣrah and in the middle of Wāsiṭ. They migrated and settled in the areas of Kirmān, Persia and Ahwāz because of drought and inflation in India and hence they got control there. Mu'taṣim evacuated them from there and populated them in Khāniqain, Jalaulā' and the city of Syria. In the meanwhile, buffaloes were introduced in Syria. Before that the people of this area had never seen the buffalo.¹

This is a short history of the Indian Jāts who settled in Arabia since ancient time. They tried to establish an independent state between Baṣrah and Baghdād during the Islamic period and they also created unrest during the Umayyad and Abbasid periods. Therefore, the government took stern action against them.

There were some eminent and famous personalities among the Jāts like Abū Sālimah Zuṭṭī whom the caliph 'Alī appointed the Governor of settled Siyābijah in Baṣrah. He was very pious and righteous person. Likewise, Muḥammad bin Uthmān Zuṭṭī Baṣarī was selected as the ruler by the Jāts themselves during their rebellion. They also selected Sammāq Zuṭṭī as their leader at the same time. For their detailed biographies “Tārīkh ibn-i-Kathīr” or “Rijāl al-Sind wa al-Hind” may be consulted.

¹ Rijāl al-Sind wa al-Hind, PP. 273-275

A Critical Survey of the Book
***“The Cambridge History of Arabic
Literature to the End of the Umayyad
Period”***

✎ Prof. F. U. Farooqi¹



Lastly, I would like to deal with the last point raised by the author. He writes that Ṭabrī explains the word ‘Um̄mi’ as “Arab”. I understand that Prof. Serjeant had tried to prove that the term ‘Um̄mi’ is applied to ‘Arab’ not to an ‘illiterate’. I am quoting here the text referred to from Ṭabrī itself. “O Muḥammad, say unto those who have received the scripture and those who read not, have Ye (too) surrendered.” (The Qur’ān). Abū Ja’far said explaining the word “وأوتوا الكتاب” (Those who received the scripture) i.e. the Jews and Christians and the word ‘Um̄miyyīn’ implies those who received no scripture, i.e. the Polytheists of Arabia (Tafsīr Ṭabrī 2: 20 vol. 6, P. 281) One may understand that in the Qur’ānic verse quoted above, Ṭabrī only interprets the term ‘Um̄miyyīn’ (plural of ‘Um̄mi) as, ‘The polytheists of Arab’, but what does the term ‘Um̄mi’ actually mean? The text is silent in this regard. In other words the Arab pagons have been termed as ‘Um̄mi’ in the verse, but the term has not been philologically analyzed by the commentator under this verse. We have therefore to look for

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the lexicographical analysis of the term elsewhere, so that the artificialized complication of the Ṭabrī's text referred to, may be given a right direction to have the real meaning as well as the usage of the word 'Ummi' by the native Arabs. We should consult Ṭabrī Tafsīr itself under the Qur'ānic verses:

"ومنهـم أميون لا يعلمون الكتاب إلا أمانى (سورة البقرة: 78)

Ṭabrī's version about the verse is as follows:

"القول في تأويله "ومنهـم أميون" قال أبو جعفر الأميين الذين لا يكتبون ولا يقرؤون ومنه قوله صلى الله عليه وسلم "إنا أمة أمية لا نكتب ولا نحسب" (تفسير الطبري، 257/2)

Tr.: Interpretation of the Qur'anic text 'amongst them there are some Ummi. Abū Ja'far (Ṭabrī) says that Ummiyyīn (plural of 'Ummi') implies to those who do not write or read. Similar use of the word is in the Prophet's saying: "إنا أمة أمية لا نكتب ولا نحسب" (We are illiterate people (nation), neither we write nor count)

Later on, Ṭabrī held a detailed discussion on the word and explained it in the light of Ḥadīth and Arab usage. Condemning an unauthentic version related to 'Abdullāh bin 'Abbās he writes:

"وهذا التأويل على خلاف ما يعرف من كلام العرب المستفيض بينهم وذلك أن الأمي عند العرب هو الذي لا يكتب" (تفسير الطبري، 259/2)

Tr.: This interpretation of 'Ummi' as such is against what is known about 'Ummi' from the native Arabs, that 'Ummi' is, according to them, none but one who cannot write (Ṭabrī Tafsīr, 2/259)

Ibn-i-Kathīr says in his Tafsīr that the authenticity of narrative related to Ibn-i-'Abbās in the above mentioned Ṭabrī's version, is doubtful (Tafsīr-i-Ibn-i-Kathīr, 1/215). In the light of the above mentioned details, our readers can easily understand what the fact is in the matter, and what Ibn-i-Jarīr

Ṭabrī actually wrote and how the author tried to misguide his readers manipulating Ṭabrī's version.

A few words more in this regard: the word 'Ummi' has been used by the Qur'ān six times at different places out of these, twice for the Prophet, once for the Jews, and three times for the pagan Arabs. But the important things to note, is that whomsoever it may concern, the sense of illiteracy is certainly present. Seeking the judgment of our readers, I quote the verses hereunder:

1. "Those who follow the messenger, the Prophet who (is Ummi) can neither read nor write" (The Qur'ān, 7: 157)
2. "So believe in Allah and His messenger the Prophet who (is Ummi) can neither read nor write" (The Qur'ān, 7: 158)
3. "Amongst them (Jews) are unlettered (Ummi) folk who know the scripture, except from the hearsay: they but guess" (The Qur'ān, 2: 78)
4. "(O Muhammad!) Say unto those who received the scripture and those who (are Ummi) read not. Have Ye (too) surrendered? (The Qur'ān, 3: 20)
5. "That is because they (Jews) say we would commit no sin if we take something forcibly from the pagans of Arab (Ummiyyin)" (The Qur'ān, 3: 75)
6. "He it who hath sent among the unlettered ones 'Ummiyyin' as messenger of their own" (The Qur'ān, 62: 02)

I kept the word 'Ummi' as it is while translating the above Qur'ānic verses, our reader can easily find out from the context what the meaning of the word 'Ummi' could be. Hence one may genuinely claim that the sense of illiteracy is always present in the word, irrespective of place and period.

Dealing with the funny claim of the author that “The concept of illiteracy seems to have been evolved in the later development of Islam”, I would like to point out that the meaning of the word ‘Ummi’ had been fixed and established amongst the Arabs even before the birth of the Prophet and it is still used in the same sense. That is why the contemporary native Arabs never expressed any doubt, nor did they raise any objection when the Qur’ān described them as ‘Ummi’ because it was but a word of absolute depiction. Similarly, the word has frequently been used in the Ḥadīth literature. It is true that the Ḥadīths were collected and incorporated during 2nd and 3rd century A.H. But every Ḥadīth is linked to the Prophet by a chain of narration. I have quoted above a Ḥadīth from Bukhārī itself.

Some other Ḥadīths of the same nature can be seen in Ṭabṛī Tafsīr (5/413 and 6/281). Since the meaning of ‘Ummi’ was well known to the people of the early Islamic period, whether they were believers or non-believers, and since they had first-hand knowledge of the life of the Prophet, they never objected nor did they express any doubt when the Qur’ān described him as ‘Ummi’. There was no question of clarification of special mention because it was well established amongst the people and there was no other meaning of the word. Such was the position up to the first half of the 3rd century A.H when the controversial sentence occurred in Bukhārī. Since it was a direct contrasting to the established fact, it created uproar amongst the learned and they tried their best to clarify the sentence and defend the illiteracy of the Prophet. That was the first day when a sort of dispute arose around the matter. The learned men of the later periods tried their best at the same time to defend the Prophet from being called illiterate so some of them refused that the

sentence had been written by Bukhārī himself arguing that Bukhārī narrated this Ḥadīth in four different places, but never added this sentence in the remaining three places. So this is definitely an alteration of Bukhārī. The others admitted its authenticity, but gave the sentence its proper and actual meaning through various interpretations. But none of them accepted the literacy of the Prophet. One may consult the following commentaries of Bukhārī just to have an idea of the general opinion of the traditionists as well as to confirm what I have claimed. Those are: *Irshād al-Sārī bi Sharḥ-i-Ṣaḥīḥ-i-al-Bukhārī* (إرشاد الساري بشرح صحيح البخاري) by 'Allāmah Qaṣṭalānī (Beirut, 1983, vol.: 06 PP. 379-380), *Faiḍ-ul-Bārī* (فيض الباري) by Anwar Shāh (Deoband, 1980, vol.: 04 PP. 108-109), *Faṭḥ-ul-Bārī* (فتح الباري) by Ibn-i-Ḥajar 'Asqalānī (Beirut, vol.: 01 PP. 503-504), *Amat-ul-Qārī* (أمة القارئ) by 'Allāmah 'Ainī (Dār-ul-Fikr, Egypt, vol.: 17 P. 263) and commentary on Muslim by 'Allāmah Nawawī (Deoband, vol.: 02 P. 105). Apart from these works there are a great number of works such as *Kaukab al-Durārī* (كوكب الدراري) by Shamsuddīn al-Kirmānī, *al-Taushīḥ* (التوشيح) by Suyūṭī etc. Each of them discusses the matter, defending the illiteracy. Explaining the controversial line of his work, Bukhārī himself says that the Prophet himself wrote his name not because of his literacy. But Allah made him write (freed his hand to write) at that particular time so that it may be another miracle from him. *Al-Misbāḥ-ul-Muḍī* (المصباح المضيئ) also *Rauḍat-ul-Unf* by Suyūṭī (Egypt, 1914, 2/230). Qāḍī 'Abdul Walīd Bājī (d. 840 A.H) was the first who claimed that the Prophet himself wrote at that time. It was the first voice, absolutely against the established fact regarding the doctrine which shocked the entire Islamic world and led to a great anxiety and resentment amongst the Muslims. The finding of

Bājī resulted in different kinds of reactions. The contemporary learned people made him the target of their actuate criticism, the society accused him of being a heretic, poets wrote lampoons regarding him, the Mālikids (the followers of Imam Mālik founder of an independent schools of Islamic jurisprudence) went to the extent of expelling him from Islam and issuing a fatwá (religious decree) to kill him (See Faiḍ-ul-Bārī, 4/108-109 published from Deoband, 1980). The reactions compelled Bājī to clarify that he never meant that the Prophet was lettered, because of who wrote his name once in his whole lifetime (moreover not well-performed), cannot be termed but 'Ummi' (See Nafḥ al-Ṭīb, 2/273). So even a simple study of the doctrine clearly shows that in the early centuries of Islam the doctrine had no controversy; consequently, the scholars of that period had no business to deal with the doctrine. Due to the controversial statement of Bukhārī the doctrine took a turn during the first half of the 3rd century. But the nature of the controversy was an explanatory one, till Qāḍī 'Abdul Walīd Bājī came upon the scene. Though he never claimed the literacy of the Prophet, he provided the foundation-stone for the later European scholars, who claimed that the Prophet of Islam was literate. Hence, it is the concept of literacy that is a gift of the later centuries, not the concept of illiteracy, as the author has claimed.

Lastly, we have to study the last reference quoted by the author in support of his claim. This is an article written by famous scholar of Islamic Studies, Dr. Ḥamīdullāh. The title of the article is 'Some Arabic Inscriptions of Madīnah of the Early Century of Hijrah' published in Islamic Culture, Ḥyderabad (Vol.: 08 Oct. 1939 A.D). The quotation referred to by the author is as follows:

“The left hand portion, a big inscription of about a score of lines, consists of signatures, many of which have been affected by the hand of nature. Probably, part of the right hand portion has crossed this inscription, and consequently they cannot date from the same time. The dimensions of the whole of this double inscription are 36 inches broad and 47 inches high. In this first communication, my reading must naturally be defective. It is as follows:

- | | |
|--------------------------|-----------------|
| 1. A am ‘Umārah | أنا عمارة |
| 2. Son of Ḥazm I am | ابن حزم أنا |
| 3. Maimūn | ميمون |
| 4. I am Muḥammad, son of | أنا محمد بن (ﷺ) |
| 5. ‘Abdullāh (Page: 435) | عبد الله |

The last line of the quotation gave ample pleasure to the author, because the rock inscription includes the sign of the Prophet. I understand that the author would surely enjoy a peaceful sleep, having discovered this solid proof of the literacy of the Prophet. But it is tragic that the pleasures are momentary. A brief study of Dr. Ḥamīdullāh’s article will provide itself a satisfactory answer to the claim. The article begins with the following lines:

1. I must confess in the very beginning that I am neither an archeologist nor have I had any training in or previous experience of, this sort of work I had to do in this connection.
 2. Referring to the researchers who visited the location from time to time, he writes: I am afraid the visit of so many enthusiasts has led somebody to scratch on the writing to
-

render it clearer for photography, and in fact I found the writing fresher here than elsewhere". (Page 435)

If we arrange the above quotations, it may be concluded that in the very beginning, Dr. Ḥamīdullāh admits that he was not an expert in inscription reading. Then he says that the inscription was fresher, hence doubtful. In the same context he goes on to write: "I have still grave doubts in dating this inscription". It might be a work of a later period. About his reading he had already said "In this first communication my reading must naturally be defective".

The above conclusion may provide the benefit of doubt about the genuineness of the inscription as whole. But if it is supposed for a while that the inscription is genuine, written by the companions of the Prophet, the question of the sign of the Prophet amongst other signs (أنا محمد بن عبد الله) still remains challenging. It is still not possible to say whether the Prophet himself (as desired by the author) scribbled his name or somebody else did. Throwing light on this question, Dr. Ḥamīdullāh writes in the paragraph immediately following the quotation referred to by the author. "I have still grave doubt in dating this inscription. If someone likes to take it as originating from the time of the battle Khandaq, it will be easy for him to explain the name of the Prophet Muḥammad bin 'Abdullāh and also the grammatical false 'Alī-Ibne-Abī-Ṭālib. For during some leisure when relieved from duty, some scholars first may have inscribed their name, saying that I am so and so and their comrades followed suit. The Prophet may have passed by the spot during his inspection and noticed his soldiers busy inscribing. And in order to participate in their enjoyment he may have asked someone of his companions to add his name also" (Islamic Culture, Oct. 1939, P. 436). I

understand there is no need of any further explanation. The above text is evident enough to show how the word (أنا محمد بن عبد الله) would have emerged.

I produce here some other quotations from the same article of Dr. Ḥamīdullāh just to provide more satisfaction to our readers. Referring to another article of his own, Dr. Ḥamīdullāh writes that the Prophet was supposed to be an 'Ummi' illiterate (Ibid, P. 429). The article referred to is 'Education System in the Time of the Prophet' (Islamic Culture, Vol.: 13, No.: 01 January 1939). In this article he writes:

"There is no record to show that he (the Prophet) ever studied the art of reading and writing in his youth, and generally he is believed to have remained illiterate all through his life". (Page no. 51)

Now, it is not difficult for our readers to find out what the fact in this matter is?

The Style and Content of Maqāmāt of al-Hamadhānī: An Analytical Study

Dr. K.M.A.Ahamed Zubair¹

Abstract

Maqāmah (Plural Maqāmāt) is an Arabic word which literally means assembly. This is an Arabic style of literary genre of rhymed poetry in which rhetorical extravagance is conspicuous. The tenth century author Badī' al-Zamān al-Hamadhānī is said to have invented the form. Maqāmāt concentrate on trickster figures whose wanderings and exploits in speaking to assemblies of the powerful are conveyed by a narrator. The protagonist is a silver-tongued hustler, a rogue drifter who survives by dazzling onlookers with virtuoso displays of rhetorical acrobatics and classical philosophy. Hamadhānī's (969-1008) Maqāmāt contains fifty-two short tales that are concentrated on the words and deeds of a fictitious beggar hero. The hero inherited from pre-Islamic soothsayers, who were famed for their linguistic virtuosity modes of expression. In the maqāmāt, the narrators profess to tell the true story of their own experience. Although there may be inconsistencies in their narratives, the content is fairly realistic. Hamadhānī's collection of Maqāmāt is comprehensive in its inclusion of many pre-existing themes and styles, which are naturally grouped together through the creation of the character of Abū al-Fatḥ al-Iskandarī. These Maqāmāt extol several perfection. An individual maqāmah does not limit itself to one theme. In the works of Hamadhānī

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'reciter' or 'transmitter' was used to designate the bard who had memorized the works of the poet and was sent to other places to perform the recitation. His function was of course more than a recorder; he was to be seen as an apprentice poet. And he has to cover the transmitters of narrative anecdotes and reports. Hamadhānī had referred the origination (of the Maqāmāt) to Abū al-Faṭḥ al-Iskandarī (the hero) and the transmission to 'Īsá, son of Hishām.

Keywords: Maqāmāh, Abūl Faṭḥ al-Iskandarī, 'Īsá, son of Hishām, Hamadhānī.

Introduction: Maqāmāh (Plural Maqāmāt) is an arabic word which literally means assembly. This is an Arabic style of literary genre of rhymed poetry in which rhetorical extravagance is conspicuous. The tenth century author Badī' al-Zamān al-Hamadhānī is said to have invented the form. Maqāmāt concentrate on trickster figures whose wanderings and exploits in speaking to assemblies of the powerful are conveyed by a narrator. The protagonist is a silver-tongued hustler, a rogue drifter who survives by dazzling onlookers with virtuoso displays of rhetorical acrobatics and classical philosophy.

Hamadhānī's (969-1008) Maqāmāt contains fifty-two short tales that are concentrated on the words and deeds of a fictitious beggar hero. The hero inherited from pre-Islamic soothsayers, who were famed for their linguistic virtuosity modes of expression. The Maqāmāt of Hamadhānī are characterized by the adventures of a fictitious hero—an eloquent beggar named Abū al-Faṭḥ al-Iskandarī. Maqāmāt are constructed from storytelling events in a literary setting as a way of providing a context for the anecdotes and fables narrated by the characters in each text. The way in which the performativity of each text is constructed reflects their

respective cultural and literary heritage, as well as the performative nature of Medieval Arabic literature in general. Maqāmāt represent a convergence of different oral narrative traditions of the Arabic tradition of popular preaching and storytelling, coupled with anecdotal religious literature. The maqāmah genre is a literary setting for storytelling events. The narrator is performing tales drawn from first-hand experience.

The structure of the maqāmāt consists of a series of some fifty seemingly independent episodes narrated by an unreliable and sometimes inconsistent narrator, who is also the main character in each narration. In each episode, the narrator encounters an eloquent rogue, usually shabby in appearance. This work is episodic in nature. It can perhaps be argued that the episodic structure of the maqāmah is owed to the frame tale structure introduced to Arabic literature by Kalīlah wa Dimnah, provides a literary framework for a series of storytelling events. This episodic structure is characteristic of orally composed narrative. The author frames these performances by placing them in the mouth of an eloquent narrator, who relates his exchanges with an even more eloquent. Badī' al-Zamān al-Hamadhānī, the originator of the maqāmāt, composed his narrations publicly as oral improvisations at the end of belles-lettres sessions.

In the maqāmāt, the narrators profess to tell the true story of their own experience. Although there may be inconsistencies in their narratives, the content is fairly realistic. Hamadhānī's collection of Maqāmāt is comprehensive in its inclusion of many pre-existing themes and styles, which are naturally grouped together through the creation of the character of Abū al-Faṭḥ al-Iskandarī. Al-Hamadhānī deliberately selects rhymed utterances that would be most characteristic of his rogue hero.

Hamadhānī's (969-1008) *Maqāmāt* contains fifty-two short tales that are centered on the words and deeds of a fictitious beggar hero. The hero inherited from pre-Islamic soothsayers, who were famed for their linguistic virtuosity modes of expression. This *maqāmāh* also contains earlier Arabic genres such as annals, anecdotes, and mimes, and its impact references to the continuity of generations of admonishers.

Maqāmāt possess the phenomemon of unique Arabic narrative genre, the *maqāmāh*. The *Maqāmāt* of Hamadhānī are characterized by the adventures of a fictitious hero-an eloquent beggar named Abū al-Faṭḥ al-Iskandarī. The texts and examples of genres, considered in their social and political context, highlighting the role of admonishers, such as soothsayers, poets, preachers, annalists, actors, dramatists, and even writers of fiction. We find their admonitions mixed with satire, social criticism, or a touch of frustration. Al-Hamadhānī's creation of the beggar hero, who usually exits the scene with a short satirical poetry, can be explained by inherited mission of admonishers.

Hamadhānī began to compose a collection of fictional assemblies. They are called the *Maqāmāt* after which the genre took its name. He was born around 969 in Hamadhān (Hamadān), a city in the northwest of modern Irān. Hamadhānī is said to have composed four hundred *maqāmāt*, which he ascribed to Abū al-Faṭḥ al-Iskandarī, on beggary and other themes.

The travel theme is very prominent in the *maqāmāt*; twenty of them are named after Islamic cities such as Jurjān, Baghdād, and Sijistān. 'Īsá is very likely a traveling merchant, who has money and time. After the initial with the opening formula with a chain of transmitters, he tells the audience that for a

certain reason “I was in such-and-such a city” or “I traveled from here to there”; this constitutes the “general introduction.” That is followed by a transitional formula, like “one day, when I...” (فبيننا أنا يومًا), “and so on till...” (وهلمَّ جرًّا إلى أن), leading to the “episode proper.” Then through the eyes of ‘Īsá we are introduced to an anonymous trickster who shows remarkable erudition and eloquence, and always succeeds “in swindling money out of the gullible narrator.”

Some maqāmāt do focus on al-Iskandarī’s adventures, which seem to be a parody of the original meaning of the genre’s name (“heroic actions”). In many other maqāmāt we never actually encounter al-Iskandarī on his travels; these seemingly frequent travels are only narrated by the trickster himself. Nevertheless, al-Iskandarī’s frequent travels help him retain his anonymity; he probably does not expect to encounter ‘Īsá who has become very familiar with his ways.

It is al-Iskandarī’s unmatched eloquence that attracts ‘Īsá’s curiosity and leads us to the recognition scene, in which ‘Īsá inquires about al-Iskandarī’s identity, his reason for coming to the place in question, and more often than not, to reproach al-Iskandarī for the trickery he has displayed during the episode.

Since the recognition scene occurs in more than half of the Hamadhānian maqāmāt, the audience may well have recognized the trickster earlier than ‘Īsá himself; while the chameleon-like trickster always devises new tricks in each episode, producing, for the sake of the audience, still unknown surprises within the context of known rules. In answering ‘Īsá’s questions, al-Iskandarī then chants a poem, either as an indicator of his identity or also an apologia for his misbehaviors.

The Maqāmāt collection of Hamadhānī is a work extolling the art of speech (maqālah). The core of the Hamadhānian

maqāmah is dialogue, and techniques such as connection and framing, simulated some kind of public presentation. Al-Hamadhānī's efforts to preserve the characteristics of oral performance in his maqāmāt played a great role in creating their Arabs' style. The two conspicuous feature of maqāmāt are Hamadhānī's creation of two imaginary characters: the hero Abū al-Faṭḥ al-Iskandarī and the narrator 'Īsā ibn Hishām. Each maqāmah is an independent episode prefaced by a similar connection –“'Īsā ibn Hishām related to us and said.” Al-Hamadhānī's use of unknown yet unified characters sets the Maqāmāt apart from previous earlier anecdotal works of Arabia. The Maqāmāt were clearly not intended as a record of the author's own experience. In al-Hamadhānī's definition, an eloquent person is able to switch freely from one mode to another. Since examples of the maqāmah genre did not appear until the tenth century, it absorbed many poetic tropes and themes, and an individual maqāmah could even display functional properties similar to those of classical *ode* poetry.

The fifty-two Hamadhānian maqāmāt have 119 poetic segments which employ twelve different meters altogether. Poems in a typical maqāmah are mostly constructed as speeches made by al-Iskandarī.

The first poem in the *Maqāmah of the Blind* runs as follows:

يا قوم قد أثقل دَني ظَهرِي

وطالبَتني طَلتي بالمَهرِ

أصبَحَت مِن بَعدِي غَيٌّ ووَفَرِي

ساكِنَ قَفَرٍ وُحليْفَ فَقَرِي

يا قوم هل بينكم من حَرِي

يعينني على صروف الدهر

وانكشفت عني ذيولُ الستر

Tr.: O people, my debt weighs down my back,
And my wife demands her dowry,
After abundance and plenty, I have become
A dweller in a barren land and an ally of penury.
O people, is there a generous man among ye,
Who will aid me against the vicissitudes of time?
O people, because of my poverty my patience is exhausted,
While now no flowing robes my state conceal....

This poem is presented as the lyric of the blind singer who is beating the ground. The Maqāmah of Qazwīn (المقامة القزوينية) provides a parallel poem which is not sung, but recited “to the beat of the drum (على إيقاع الطبول)”:

أدعو إلى الله فهل مجيب؟

إلى دار رجب ومرعى خصيب

وجنة عالية من تني

قطوفها دانية ما تغيب.

Tr.: I pray to God, is there an answerer?
To a spacious shelter and luxuriant pasture.
To a lofty garden the fruits whereof cease not to be
Near to gather and never vanish from sight....

The “blind” singer al-Iskandarī makes use of the pattern to construct a very persuasive request for money. Hearing the sad lamentation concerning his poverty and loneliness, ‘Isā ibn

Hishām is greatly touched and gives him a dinar. The overjoyed al-Iskandarī, forgetting that he is not supposed to “see” the gift, improvises the next poem which is both a description of the gold coin and a eulogy of its donor:

يا حسنها فاقعة صفراء

ممشوقة منقوشة قوراء

يكاد أن يقطر منها الماء

قد أثمرتها همّة علياء

Tr.: What beauty is here and how intensely yellow.

Light, stamped and round,

Water almost drops from her luster,

A noble mind hath produced her....

Hamadhānī composed many maqāmāt on the combined poetic theme of beggary and asceticism.

Al-Hamadhānī’s collection of Maqāmāt is comprehensive in its inclusion of many pre-existing themes and styles, which are naturally grouped together through the creation of the character of Abū al-Faḥ al-Iskandarī. Al-Hamadhānī deliberately selects rhymed utterances that would be most characteristic of his rogue hero. The functions that al-Iskandarī inherits from the pre-Islamic soothsayers play an important role in the crafting of the Arabic poetical style. The Arabic metres namely *sajʿ* and *rajaz* serve as vehicles for common themes such as riddles, debates, hunting, and food.

Hamadhānī used to stimulate his audience and reveal his social commitment almost a thousand years earlier. The techniques Hamadhānī uses to string together the episodes on

the words and deeds of al-Iskandarī. One of his tools is the identical opening. All types of Hamadhānian prologues are based upon the introduction or frame. Each Hamadhānian maqāmah starts with the connection:

حدَّثنا عيسى بن هشام، قال ('Īsá ibn Hishām related to us and said). This is a rule followed in the whole collection. Hamadhānian maqāmāt begins with an introduction in the third person which briefly informs readers where and why the conversation has taken place.

For example, at the beginning of the 'Maqāmah of the Blind' we read:

حدَّثنا عيسى بن هشام: كنت أجتاز في بعض بلاد الأهواز وقصاراي لفظة شرود أصيدها وكلمة بالغة أستزيدها فأذاني السير إلى رقعة فصيحة من البلد وإذا هناك قوم مجتمعونا ---.

Tr.: 'Īsá ibn Hishām related to us and said: I was passing through one of the towns of Ahwāz when my supreme object was to capture a stray word, or add to my store an eloquent expression. My journeying led me to a vast open space of the town where lo! there was a company of people gathered around...

The first episode in the 'Maqāmah of Armenia' tells how the penniless al-Iskandarī manages to obtain bread and milk by pretending to have contaminated the food. In the second episode, the company travels to another village where a boy voluntarily offers them a large bowl of milk for nothing. It turns out that a mouse has fallen into its container, and so that it has been offered "as alms to travelers." 'Īsá comments that "this is the reward for what we did yesterday (هذا جزاء ما بالأمس فعلناه). There may also be an implicit disapproval of people who no longer remember the Bedouin virtue of hospitality, in that the boy is punished when the angry al-Iskandarī smashes his milk bowl.

The two episodes of the 'Maqāmah of Moṣul' also portray the ups and downs of a picaresque career. In its second episode, al-Iskandarī pretends that he can divert a flood by means of a prayer. After the duo manages to escape the village during a super-long genuflexion in prayer.

Its theme, as seen in 'Īsá's closing comment of the 'Maqāmah of Baghdād', is a satire on the stupidity of people. Hamadhānī portrays various kinds of thieves and their artifices in his 'Maqāmah of Ruṣāfah'. Clearly al-Hamadhānī is not creating the picaresque maqāmāt in order to praise such a lifestyle. In the first episode of the 'Maqāmah of Moṣul', for example, al-Iskandarī tries to revive a dead person, but ends up being soundly thrashed when people realize his fraud and falsehood.

The rogue hero is not crafted as a donor but rather as either a donee or stingy host, he always begins by satisfying the donor's curiosity about stray words and eloquent expressions or else treating the audience to a whole array of depictions of delight.

These Maqāmāt extols several perfection. An individual maqāmah does not limit itself to one theme. We found all six perfections in the 'Maqāmah of Ṣaymarah': the generosity of the newcomer al-Ṣaymarī, the morality of the Baghdād upper class, the forbearance of the bankrupt hero, and his meditation, striving, and wisdom, all of which help him once again to accumulate the wealth he has lost and carry out his revenge. Indeed, the Maqāmāt provide their own interpretations of virtues. Although al-Iskandarī is never the perfect man (الإنسان الكامل), his words and deeds contain morals.

These morals are just what an admonisher such as Hamadhānī wants to impart to his audience, even by means of the entertaining maqāmāt. In the last section of "Garland of

Stories”, we found the techniques for integrating short pieces of narrative into large collections.

The relationship between al-Iskandarī and ‘Īsá ibn Hishām is comparable to that between the poet and the bard. Almost every Hamadhānian maqāmah begins with the opening formula with a chain of transmitters: ‘Īsá ibn Hishām related to us and said (حدثنا عيسى بن هشام، قال).

Hamadhānī’s chameleonic hero al-Iskandarī, who can mimic, the blind and pretend to be monkey-trainer, barber, preacher, or mountebank. Hamadhānī founded the maqāmah genre, thereby introducing into classical Arabic literature the first work of pure fiction narrated on the tongues of human beings.

The versatility of the maqāmah genre is very likely adjudicated on the basis of the multiple functions that the beggar hero inherits from pre-Islamic soothsayers. He is a very special beggar, who amazes us with extraordinary eloquence and divinatory functions. Al-Iskandarī has served as augur, sung satire against his opponent, delivered long prayers, produced and solved riddles, and acted as medicine man. Although the Hamadhānian maqāmāt centre upon the theme of beggary, it is natural to find him (or his doubles) acting in duodramas, criticizing the leading Arab poets, describing the physical traits of horses, and chanting hunting poems in folk like stories. His satirical comment on some movements, caricature of corrupt judges and praise of knowledge and ideal patrons also betray the author’s own perspective from time to time. As a matter of fact, the theme of beggary is used by al-Hamadhānī as an umbrella to include all these seemingly different but technically related subjects.

Conclusion: Maqāmāt centre on trickster figures whose wanderings and exploits in speaking to assemblies of the powerful are conveyed by a narrator. The protagonist is a silver-tongued hustler, a rogue drifter who survives by dazzling onlookers with virtuous displays of rhetorical acrobatics, including mastery of classical Arabic poetry and classical philosophy. Typically, there are fifty two unrelated episodes in which the rogue character, often in disguise, tricks the narrator out of his money and leads him into various straitened, embarrassing, and even violent circumstances. Despite this serial abuse, the narrator character continues to seek out the trickster, fascinated by his rhetorical flow.

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Destruction of Ancient Alexandrian Library

✍... 'Allāmah Shiblī Nu'mānī¹

Tr.: Muḥammad Ghauth-i-Sa'īd²

Of the many mistaken notions that at one time arose in Europe in relation to the history of Islam, and still continue to possess the public mind the subject of this *brochure* is one.

Though the Europeans have, from a long time, ample means for having true information of the Muslims, their present knowledge of the history of the Muslims began during the period of the Crusades. The impression, which the Europeans had of the Muslims, at this period, when, in the words of the historians, they began to emerge from darkness, was mainly that they were a fighting, destructive and barbarous people, and, the worst of all, they were the enemies of the Sacred Cross, as also of Jerusalem, the holy place of Christian worship.

Similarly, numerous strange stories spread in Europe about the Muslims, which was of course but natural. And the erroneous unfounded notions that prevailed in Europe regarding the religion, nationality and social manners and customs of the Muslims, by-and-by reached such a stage of notoriety that they came to be quoted as proverbs by high and low. And when in course of time, books, such as histories, stories, novels and philosophical works, came to be composed, these current ideas found their way largely into

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* This Article was published in a pamphalate from Madras in 1893 which is being republished in our Journal after revision.

them. For instance, Bacon who is regarded as the father of new philosophy in Europe, writes in his essay on 'Boldness':

"Mohammad one day, trying to convince his audience that he was the true prophet, asked those that were present, to go to a distant hill which was in sight, and order it to come to him; whereupon the men conveyed the message to it. But how could a hill move? When Mohammad saw that this was the case, instead of felling ashamed, said with great suavity, "Oh, it does not matter! If the hill will not come to Mohammad, Mohammad will go to the hill."¹

Bacon was not a historian, nor did he cite this instance humiliate the Prophet; but he only mentioned it as an illustration, in the course of a dissertation on 'Boldness'; and because such traditions had permeated the atmosphere of Europe, the public had accepted them as the fundamental truths.

During the last century, or century and a half, Europe has inclined more and more to new researches, which has resulted in an ever-increasing exposure of their groundlessness; even the celebrated historians of Europe have begun to accept that these traditions are a source of disgrace

¹ The author's translation of Bacon's language is evidently incorrect. The following is an extract from the 'Essay' itself: "Mohammad made the people believe that he would call a hill to him, and from the top of it offer up his prayers for the observers of his law. The people assembled: Mohammad called the hill to come to him again and again; and when the hill stood still, he was never a whit ashamed, but said: 'If the hill will not come to Mohammad, Mohammad will go to the hill. So these men, when they have promised great matters, and failed most shamefully, yet, if they have the perfection of boldness, they will but slight it over, and make a turn, and no more ado."

Thus the inference which the author draws from the extract is also consequently erroneous —Translator.

to Europe. Carlyle said in his book 'Lecture on the Heroes and Hero worship':

"The lies, which well-meaning zeal has heaped round this man, (Mohammad), are disgraceful to ourselves only."

As the lecture was on Muḥammad, Carlyle had to confine himself to the allegations against the Prophet; there spread among the Europeans many false traditions regarding Islam and its history. Though modern researches have tended to lessen the number of these erroneous beliefs, it have not yet succeeded in demolishing them in *toto*. The reason, however, is that these traditions, having obtained a very wide circulation, their truth could only be fearlessly enquired into by such critics as did not find themselves overwhelmed with weight of public opinion. And such critics are but a few indeed.

Again, in every nation, critical enquiries are always in the minority. Though only such facts deserve to be believed in, as the critics themselves have accepted after careful enquiry; yet their researches do not find their way beyond the selected persons and are unable to reach the general public. Thus the celebrated critics of Europe, such as Gibbon, Carlyle, Godfrey Higgins, Bosworth,¹ Renan, etc., have discarded many of the current Europe traditions regarding Islam, as entirely unfounded; notwithstanding which, however, they continue to find a place in popular works.

Of such a nature is the tradition of the destruction of the Alexandrian Library. The pertinacity with which the Europeans have insisted on the tradition is surprising in the extreme. Histories, novels, stories, proverbs, poems, fables, etc., all refer to it. Turning from the region of literature, if we proceed

¹ Evidently, Bosworth Smith—Translator.

to the works on Logic and Philosophy, we find the charge is not forgotten. One of the questions set in Logic, for the First in Arts Examination of the Calcutta University of 1882, was "Point out the fallacy in the following: --- Writings which agree with the Book of God are useless; and those that disagree with it ought to be destroyed."

Another question which strikes us in this connection, is 'why do the Europeans display so much sympathy with the Alexandrian Library? It is well-known fact that the Christians had no connection with this library. It was founded by the idolatrous kings of Egypt, centuries before the advent of Christ. It may be said that this sympathy is the result of the appreciative and philanthropic spirit of European society; but were this so, we ask, why has Alexandria been specially selected? Other large libraries have shared this alleged fate, and no hue and cry has ever been raised. Who has lamented, or proclaimed to the world, the destruction of the libraries of Persia by Alexander the Great, or destruction of millions of books of the Muslims and their all academic monuments? To what then is this special sympathy for the Alexandrian Library due?

However, the fact is, as we shall prove later, that this library was destroyed by the Christians themselves, led to do so by their religious leaders. At this time, the act was gloried in; but when, with the spread of civilization and enlightenment, Europe found, to its dismay, that the stain of this barbarous act clung to it, it was found that the only practicable means of effacing it, was to shift the blame to some other nation; When the Muslims conquered Egypt and took Alexandria, there was not a trace of this library, but prejudiced Christians attributed the alleged barbarian act to them. And for Europe was then blinded by prejudice and sunk in ignorance, none cared to

enquire into the truth of the story, and the false accusation consequently spread far and wide. The fate of the library has been deplored by the Europeans in a language which lends one to believe that the library was their own collection. Such, however, is the popular opinion up to the present day, for no one has ever thought of attributing the act to the Christians themselves, as, it is evident, that no nation will ever destroy its own handiwork.

But what truth is there in this allegation, whose echo, at one time, filled every part of Europe? Alas! It is entirely unfounded! How then was it possible for such an unfounded statement to attain such publicity and acceptance, for such a length of time, in all the countries of Europe? The question is apparently difficult, but the answer is not far to seek. As we have already pointed out—and it is not to be wondered at, — such baseless allegations and hundreds of similar unfounded traditions were very generally accepted as true, during the middle ages, in Europe. As civilization advanced, the matter came to be discussed and many a celebrated writer disputed its truth. It is indeed astonishing to find that even now there are people who believe in the truth of such an allegation, though its falsity ought, long ago, to have been once for all considered proved.

Two reasons may be assigned for this. In the first place, even in a progressive age, the spirit of ignorance and barbarism does not become altogether extinct; nor is it possible that it should do so. In the next place, the European method of conducting enquiries into historical events seldom leads to a final decision. The original object of research is lost sight of, and the discussion digresses on the intellectual and the conjectural possibilities of its occurrence, many minor points

thus acquiring undeserved importance. The discussion gradually assumes enormous proportions; but the original point remains undecided. The present is an instance, as the sequel will show. This subject has been under discussion in Europe for a long time, and numerous standard works have been written on it. In many of the general histories of the Muslims, the authors have, after referring to it, left on record their personal opinions regarding its truth or falsity. It may not be out of place here to give a general idea of the nature of the works bearing on the subject, that have been consulted by the author, as quotations from them are given in their appropriate places. Foremost among them, we would mention Gibbon's 'History of the Roman Empire', and refer particularly to the chapter on the 'Moslem Conquest of Alexandria', which contains a few short, but critical remarks.

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Mr. Krell's (of Germany) paper on the subject, read before the fourth session of the Oriental Congress, held at Florence in September, 1878.

The most important point to be discussed as regards this tradition is, whether it finds expression in European or Arabian histories. The matter, however, is not disputed, for, favourable and unfavourable authorities are both agreed on it. The majority of European historians who refer to it, do not maintain that they rely on any independent authority, but profess their indebtedness to Arabic historians. However this may be, we shall now proceed to trace how this baseless story came to be current in Europe.

The first man to give publicity to it in Europe, was Abulpharagius, the son of a Jewish physician named Aaron. He was born in 1226 A.D. in Malatia. As his father was a convert to Christianity, he was brought up in the principles of that religion. Besides his knowledge in divinity, he acquired mastery over the Arabic and the Syrian languages. On account of his learning, he was appointed Bishop of Guba in the twenty-first year of his age. Gradually he reached the dignity of *Primate* of the Jacobites, next only to that of Patriarch. Abulpharagius wrote an exhaustive history in the Syrian language compiled from Syrian, Arabic, Persian and Greek sources. He also wrote an abstract of this work in Arabic, called *Mukhtaṣar al-Duwal*, which was published with Latin version in 1664 by Dr. Pocock, Professor, Oxford College. There are several editions of this work, all of which, however, are imperfect. In some parts, the abstract goes beyond the

original Syrian. It is uncertain, whether the additions were made by Abulpharagius himself, or are interpolations, due to someone else. In this abstract, the destruction of the Alexandrian Library by fire has found mention for the first time, and it is through its Latin version that this tradition reached every part of Europe. Gibbon in his history writes: --- "Since the Dynasties of Abulpharagius have been given to the world in Latin version, the tale has been repeatedly transcribed". Washington Irving, Arthur Gleen, M.A., Mr. Crichton and many others have also admitted it. All traditions against the Muslims, whether true or false, were, about the time the Latin version made its appearance, greedily accepted as true; in consequence of which, feelings of detestation and hatred began to be entertained against that nation. Thus it was that the tradition began to permeate every kind of European literature with great force.

The following is the literal translation of what Abulpharagius wrote: --- (*vide* Mukhtaṣar al-Duwal by Abulpharagius, London, 1663, pages 180-181).

"At this time, John, who had derived the surname of *Philoponus* (from his laborious studies in grammar and philosophy,) was well known among the Arabs. He was a native of Alexandria and a Jacobite Christian. When, subsequently, he rejected the Christian doctrine of Trinity, the priests of Egypt assembled together and called upon him to retract his heresy; but he did not listen to them. The priests thereupon degraded him from his rank. He lived to a very old age; for, when 'Amr Ibn al-'Āṣ captured Alexandria, he (John) presented himself before him. 'Amr had heard of his ability and he, therefore, received him with great respect, and listened to his discourses on philosophical subjects, such as

the Arabs had never known. As 'Amr himself was an intelligent, wise and learned man, he was greatly impressed with him. He therefore found John's company indispensable and never allowed him to leave his side.

One day, John said to 'Amr, --- 'You have taken possession of everything in Alexandria. I do not object to your keeping that which is useful to you, but I think that we people are more entitled to the possession of those things that are not useful to you'. 'Amr asked him what he wanted. John replied that he wanted as a gift, the philosophical works contained in the royal libraries. 'Amr replied that he could do nothing in the matter without the sanction of the caliph, who was accordingly communicated with; in reply to which the following order was received:

"If the writings, you refer to, are in accordance with the Book of God, there is no necessity for them, in the face of its existence. But if they are against the Book of God, you better commence destroying them". So 'Amr distributed the books among the numerous baths of Alexandria, and ordered that they should be burnt. In short, it took six months for them to be consumed. Read and wonder!"

The tradition in this form, went on spreading for a long time; but it occurred to none, to enquire into its truth. The first man who critically examined it, was the celebrated historian Gibbon, the founder of the modern style of history, who wrote: --- "For my own part, I am strongly tempted to deny both the fact and the consequences." Gibbon adduced several reasons for this rejection; among which are that Abulpharagius was born five¹ hundred years after the event, and that no writer before him,

¹ Evidently a mistake for six hundred---Translator.

even among Christian historians, mentions it. Then how can the evidence of Abulpharagius be considered reliable? When Gibbon rejected the tradition, Europe awoke from its slumber of ignorance; and numerous learned men devoted their time to critical researches on the subject. After Gibbon, two groups of critics arose, one of which upheld, while the other rejected the tradition. As it is an acknowledged fact that in the first century after the Hijrah, no contemporary history of Islam was written in Europe, it follows that all the histories that have been compiled up to date, or are being compiled in Europe, regarding the Prophet and the first four caliphs, are based upon Muslim works. We, therefore, find that those who wanted to prove this tradition, also had to refer to Arab historians for confirmation of their theories, Mr. Crichton, (who is angry with Gibbon for his rejection) in his work on the 'History of Islam', writes: --- If this circumstance were entirely dependant upon the evidence of a stronger (Abulpharagius) who wrote six hundred years after the event, then we must pause before accepting the statement of the Armenian historian (Abulpharagius). But this statement is not based upon his writings alone, for, Makreezi and Abdul Latif, who have written histories of Egypt from the earliest times, also mention this tradition". Mr. Krell has openly accepted this view. He writes that, to the best of his knowledge, the tradition is mentioned primarily in the history compiled by 'Abd-ul-Laṭīf, who was born five hundred years after the alleged event".

The tradition being thus solely based on Arabic histories, it is very easy to come to a conclusion as to its authenticity. In the matter of acquaintance with Arabic writings, we have a greater claim than the Europeans, for, as the proverb goes, 'a man in the house knows more of its condition than an outsider'.

The European writers who uphold it, quote ‘Abd-ul-Laṭīf Baġhdādī, Maqreẓī and Ḥājī Khalīfah as authorities, *ad nauseam*, and add that these historians are very reliable and their evidence cannot be rejected. One English writer, evidently unacquainted with the subject, has even gone the length of quoting Ibn-i-Khaldūn as his authority; and, with characteristic shamefacedness, wrote, --- Ibn-i-Khaldūn has, in his history of the caliph ‘Umar, mentioned this tradition”. Ibn-i-Khaldūn’s history is a well-known work, but in no part of the chapter on ‘Umar is there a single word about this fiction. Having thus disposed of Ibn-i-Khaldūn, there remain only the three above mentioned authors upon whose writings the tradition is apparently based.

We now turn our attention to the critical examination of this tradition from the historical point of view, in the course of which we shall show that the authority, which the European historians derive from these authors, does not exist.

In the critical examination of historical events, two methods may be adopted—(1) the ‘authoritative’; and (2) the ‘probable’. By ‘authority’ we mean the basis of an event on the testimony of some person who was present at its occurrence. All the standard Arabic histories are based on this principle, and, in them, the authority is generally traced back to the original person, by the statements ‘heard from, or learned from, so and so’; after which the names of all the intermediate persons are given, through whom the tradition is traced to the original person, who was present at the time of its occurrence. This system was followed up to the fourth century after the Hijrah, since then, however, the practice has become less common.

By the method of 'probability', we mean the consideration of an event in its relation to the following circumstances, *viz*: the dictates of human nature, the peculiarities of the times, the possibilities of its occurrence and other similar circumstances. If the event does not stand this test, grave doubts arise as to its truth; and there arises a suspicion that the tradition has undergone a change in assuming its present aspect.

In the critical examination of this tradition also, we shall adopt these methods; in this discussion there are two parties, one of which denies it and the other claims to have proved it; and, as in such cases, the onus of proof lies on that party that claims to have proved it; we have in the first place to discuss the proof that has been adduced.

As far as we are aware, (and we can emphatically declare that nobody can adduce better evidence in the discussion), the argument brought forward by all the European writers, amounts to this, that the alleged fact is mentioned by 'Abd-ul-Laṭīf Baghdādī, Maqreẓī and Ḥājī Khalīfah. The points at issue are (1) whether these writers have made any statements in this connection, which can be accepted as evidence; and (2) whether their evidence is conclusive.

The European historians who uphold this tradition erroneously quote, again and again, these three as authorities. Those who deny the tradition consider that their evidence is unreliable. Thus the discussion has, so to speak, drawn a curtain over the fraudulent manoeuvres of the European historians, for it became confined to the consideration of whether the authority of 'Abd-ul-Laṭīf and others, was reliable or not, though the first and foremost point to be decided is, whether the statements of 'Abd-ul-Laṭīf and others constitute any evidence at all.

The most important point thereafter to be discussed is whether the statements of the three above noted authors constitute three independent pieces of evidence. Maqrezi's history printed in Egypt is before us. In volume I, page 151, the author describes the Minaret of Sawāri, one of the most celebrated in Alexandria, under the heading 'عمود السواري' (Minaret of Sawāri), and under it, transcribes word for word, the language of 'Abd-ul-Laṭīf's work, the Alexandrian library finds only an incidental mention, and as Maqrezi has quoted 'Abd-ul-Laṭīf word for word, the description of the library has also been similarly transcribed. It is on account of this, that M. Langles, the celebrated French *Savant*, is compelled to admit that Maqrezi's description is not independent evidence, but on the other hand, is only a transcript of 'Abd-ul-Laṭīf's words—(vide Professor De Sacy's note on the translation of 'Abd-ul-Laṭīf Baghdādī's history, page 240, Paris 1810). M. Langles holds views contrary to ours, but he has been compelled to admit this. Those European historians, who have not seen Maqrezi's book in original, often refer to him like those who believe in a thing without seeing it. But M. Langles was unlike them, as he had read Maqrezi in original, in which though he describes with great minuteness of detail, the conquest of Alexandria, he has not written a single word about the library, from which it can reasonably be inferred that the above mentioned event can be placed in the category of authentic historical occurrences.

Having thus eliminated Maqrezi's name, there remain only two: 'Abd-ul-Laṭīf and Ḥājī Khalīfah.

The European historians often refer to the latter but they do not quote his words; for, had they done so, their argument would have probably been weakened. We are greatly

indebted to Professor De Sacy, the celebrated French author, who very emphatically tries to establish this tradition; for, it was he who exposed the secret by quoting Hājī Khalīfah's words which are as follows):

"فكانت العرب في صدر الإسلام لا تعتني بشيء من العلوم إلا بلغتها ومعرفة أحكام شريعته وبضاعة الطب فإنها كانت موجودة عند أفراد منهم لحاجة الناس طرّاً إليها وذلك منهم هوئاً لقواعد الإسلام وعقائد أهله عن تطرق الخلل من علوم الأوائل قبل الرسوخ والإحكام حتى يروى أنهم أحرقوا ما وجدوا من الكتب في فتوحات البلاد".

Tr.: In the early days of Islam, the Arabs confined themselves to the study of the Revealed Law, and the sciences of Lexicography and Medicine. As such knowledge was of everyday use, it was studied by a few. As the tenets of Islam had not obtained a firm hold on the minds of the people, it was feared that the ancient sciences would interfere with popular beliefs, so much so that it is alleged that the books they found in the conquest of different cities were burnt".

In the above extract, the name of Alexandria is not even mentioned. Only the burning of books, in a general way, is stated, and even this statement is prefaced with: ---"it is narrated---" which evidently shows that it was a vulgar tradition. From the style of the passage, it does not at all appear that the author wanted it to be believed as a genuine occurrence. Hājī Khalīfah only describes the lack of attention towards knowledge that prevailed in the early days of Islam, and in the course of it, mentions a common tradition as such. This incident is very much similar to what was told about Napoleon that he wished to be seen as the Commander of the Muslims in Egypt, and even he uttered the Islamic article of belief¹ in the Mosque at Azhar, and offered his prayers along

¹ There is no God but God, and Muḥammad is his prophet.

with the people. This style of writing is very common, and an author or speaker is thus enabled to give utterance to even the most unfounded traditions. The fathering of the mention of the burning of the Alexandrian Library on Ḥājī Khalīfah, is such an astonishing piece of audacity, that it could not have emanated from any but European writers.

Now there is left the testimony of ‘Abd-ul-Laṭīf Baghdādī, which is in reality the last refuge of European historians. ‘Abd-ul-Laṭīf wrote a history of Egypt with the title of ‘كتاب الإفادة’. This book was finished on the 10th Sha’bān 603 Hijrah. It describes only those circumstances and events which ‘Abd-ul-Laṭīf himself witnessed in Egypt. He has a chapter on the *Minaret of Sawārī*, where he, after describing it fully, writes that around the tower there are four hundred small pillars. In the course of this chapter, he writes as follows:

"ويذكر أن هذا العمود من جملة أعمدة كانت تحمل رواق أرسطاطاليس الذي كان يدرس به الحكمة وأنه كان دار علم وفيه خزانة كتب أحرقها عمرو بن العاص بإشارة من عمر ابن الخطاب".

Tr.: And it is narrated that this portico is among the porticos where Aristotle taught the philosophy. It was an academy with a library burnt by ‘Amr bin al-‘Āṣ under the orders of the caliph ‘Umar."

From this, anyone can understand the spirit in which ‘Abd-ul-Laṭīf refers to this circumstance. The expression ‘ويذكر’ (It is narrated) indicates clearly to its historical value. Mr. Krell, the German author, writes after quoting the above passage in his paper: --- It does not appear to have been mentioned with any particular object, nor is it intended to remind us of any real occurrence. A well-known tradition is, however, mentioned,

which the travelers of that time had given wide currency to; and it belongs to that class of irresponsible and unreasonable stories which were current during the middle ages among the travelers with respect to the *Bait-ul-Maqdis*.

An interesting thing in this connection is, that not only 'Abd-ul-Laṭīf's mention of this circumstance is unfounded, but also all the events he describes in this sentence happen to be untrue. Neither was this place Aristotle's portico, nor did he ever deliver lectures there. A correspondent in *The Spectator* of the 13th June, humorously asks commenting on the inaccuracy of 'Abd-ul-Laṭīf's statement: "--- what truth is there in the other events which 'Abd-ul-Laṭīf mentions, even leaving out of consideration the description of the burning of the library?"

This is the basis of those authorities and traditions on which the European historians solely rely. The weak grounds on which they have based their discussions are indeed very remarkable. It will be evident, from the original passages from 'Abd-ul-Laṭīf and the other authors that we have quoted, that Maqreẓī himself never mentioned this circumstance, but in the extract which he made from 'Abd-ul-Laṭīf's writing on the *Minaret of Sawārī*, the library finds incidental mention. Ḥājī Khalīfah does not mention Alexandria even by name. Of course, he refers to the libraries in general, and such reference is only under the head of 'hearsay', wherefrom it is evident, that it is by no means an accepted tradition. But the European historians have always referred to the names of 'Abd-ul-Laṭīf and the others in such a manner as to leave the impression that these authors claimed truth for this tradition and wrote particularly on the subject.

Professor De Sacy in his note thus wrote: --- of the objections raised against the statement of Abulpharagius, the strongest is

that the historians of Arabia are silent with respect to this important occurrence. After this, Professor De Sacy thus meets this objection: --- 'But the strength of this objection is weakened by the evidence of 'Abd-ul-Laṭīf and Maqreẓī'. The absurdity of this contention lies in the fact that the said Professor himself says further on 'Although it may be urged, with sufficient cause, that Maqreẓī only copied his passage from 'Abd-ul-Laṭīf.'

Mr. Crichton writes: This occurrence does not derive its authority solely from the statement of Abulpharagius; but on the other hand, Maqreẓī and 'Abd-ul-Laṭīf who have written books on the ancient history of Egypt, also mention it".

Professor White writes with great emphasis: Against the negative arguments of Gibbon, we make bold to adduce the positive evidence of two Arabic historians, who such accepted authorities that no objection can be taken to them. They are very enthusiastic followers of Islam. They are 'Abd-ul-Laṭīf and Maqreẓī; who, not only agree in recording this circumstance, i.e., the burning of this library, but accuracy describe its whereabouts".

How skillfully has Professor White argued in this matter? In his description of the minaret 'Abd-ul-Laṭīf incidentally mentions the circumstance. Professor White clothes it in such a garb as to lead a person ignorant of facts, to believe that 'Abd-ul-Laṭīf wanted not only to establish the truth of this event, but to fix the exact position of the library.

In attempting to prove the accuracy of this tradition, though European historians have always quoted the names of these three authorities only: 'Abd-ul-Laṭīf, Maqreẓī and Ḥājī Khalīfah, (and we have in this connection discussed the writings of these authors), some European authors have even gone

further and have, without any foundation in fact, stated that there is much independent testimony corroborating this event. Mr. Crichton remarks in a footnote: --- 'Baron De Sacy, in his lengthy note on the translation of 'Abd-ul-Laṭīf (Description of Egypt, page 240), has collected evidence from various Arabic authors, whose works exist in the Paris Royal Library. It is proved from them that the statement of Abulpharagius is reliable; but conceited Gibbon had never seen those works,'

This passage will easily mislead an ignorant person, and particularly a person who has an innocent belief in the veracity of European authors; for, he will accept it as true, that there certainly exist, in the magnificent library of Paris, materials to prove this tradition; for, if not, how could such a false tradition receive such wide publication throughout Europe?

But our readers should not be awed by the grand name of Paris. De Decy's note, as well as the works to which he refers, are before us. Undoubtedly De Decy wanted to prove this circumstance with great emphasis and zeal. It is a pity, however, that this praiseworthy zeal is not borne out by his arguments. In this connection we give a literal translation of his note:

"The truth of the reference to the destruction of the Alexandrian Library by order of Caliph Omar, by Abulpharagius, in his history of the Dynasties of Arabia, has been doubted by numerous celebrated authors. Whatever has been written on this subject and the amount of reliance to be placed thereon, require lengthened discussion.

The arguments adduced against the truth of this tradition have been published in a collected form in German by Inch

Rainhard at Gottingen in 1792. They are also contained in the remarks made by M. de Saint Croix in his article in the *Encyclopædia* V, 433. M. Langles and Professor White support the general belief, but do not accept the exaggerated description of Abulpharagius.

Of the objections raised against the description of Abulpharagius, the strongest is that the Arabic historians are silent on this important subject. But the strength of this objection is certainly weakened by the evidence of 'Abd-ul-Laṭīf and Maqreẓī; it may be urged, that it is evident that Maqreẓī has only copied the words of 'Abd-ul-Laṭīf as pointed out by M. Langles.

I do not mean, by the remarks I shall make, to enter the lists with such a learned author (as M. Langles), whom I heartily look upon with feelings of regard and veneration. But I have discovered some authorities and I am certain, though I do not entirely agree with Abulpharagius, who mentions such details as will hardly stand the test of a critical examination, that it is so far true that it is based upon a historic truth, and that when the Arabs conquered this city, 'Amr bin al-'Āṣ in carrying out the behests of Caliph Omar, ordered the burning of a large collection of books which existed in Alexandria."

Professor De Sacy then quotes the words of Ḥājī Khalīfah and Ibn-i-Khaldūn, and thereby proves the destruction of the Alexandrian Library.

We were very anxious to have a look at the authorities which Professor De Sacy had discovered. But we are sorry that they have turned out to be of no value. By hunting up the magnificent Paris Library, the Professor has only been able to discover two authorities: one of whom is the same Ḥājī Khalīfah from whose work we have already quoted, and the

other is a paragraph from Ibn-i-Khaldūn in which there is a mention of the Persian library, and even that finds expression in an incidental and summary manner. It is wonderful logic indeed to bring forward the act of the burning of the Persian library as an argument to support the burning of Alexandrian Library. Although Ibn-i-Khaldūn's statement is untrue and contrary to the writings of all true and accepted historians, we do not discuss that point in this connection, for we are here concerned only with the Alexandrian Library, and not with the Persian one.

Perhaps it may be said that Professor De Sacy has only adduced Ibn-i-Khaldūn's evidence as corroborative. But it is valueless even as such, for if any conclusion at all is derivable from it, it is only this that the Alexandrian occurrence is entirely unfounded; because someone or other of the numerous Arabic historians would have referred to it at least in a manner similar to that in which Ibn-i-Khaldūn has referred to that of Persia. But not in one of the hundreds and thousands of Arabic histories, can any trace be obtained of this alleged event.

The beauty of the thing lies in the fact that even Abulpharagius, who himself happens to be the respondent in this discussion, does not give expression to the statement in a manner from which it may be evident that he himself accepted it as true or believed in it. In the original history of Abulpharagius which exists in Syrian and which contains full particulars of the conquest of Alexandria, this occurrence is not mentioned at all. However it finds a place in the form in which we have extracted it above, in the abstract of the work in the Arabic language. But there is no satisfactory evidence to show that the additions in the Arabic 'abstract', which are not found in the original Syrian,

were made by Abulpharagius himself or are only interpolations. Mr. Krell of Germany thus remarks on this abstract: "There are many things in it which are not found in the original Syrian. But it does not appear whether these additions are interpolations made after the death of Abulpharagius or whether they were made by Abulpharagius himself; because all the editions are incomplete." Moreover, the mention of the burning of the Alexandrian Library is not in the original Syrian though made in the abstract. The suspicion that this passage is an interpolation is strengthened by the fact that this abstract was edited by Professor Pococke with his corrections, and he was very clever in concocting occurrences to the discredit of the Muslims.

The discussion was entered into, to find out whether 'Abd-ul-Laṭīf and Ḥājī Khalīfah had given any evidence in connection with the occurrence, or not. But even granting for the sake of argument, that these authors had accepted this tradition as true, the next question that arises is whether their evidence is reliable or not. 'Abd-ul-Laṭīf Baghdādī was born in 557 Hijrah; and Ḥājī Khalīfah lived only two centuries ago. Who then can say that the evidence of authors who were born 500 years or more after the occurrence and who quote no authority nor give any reference, is sufficient to establish the truth of an event alleged to have occurred in the first century after the Hijrah?

With regard to these authors we must also enquire into the status they occupy as historians, for the European authors have, even in this connection, made use of ungrounded arguments. They sing the praises of Ḥājī Khalīfah and 'Abd-ul-Laṭīf in high sounding words, and add that in consideration of their dignity and greatness, they should be regarded as authorities. To expose the hollowness of the praise bestowed by the European historians, it is enough to put one question.

We also admit that ‘Abd-ul-Laṭīf and Ḥājī Khalīfah are very able authors. But we beg to ask, in what branch of learning? ‘Abd-ul-Laṭīf was undoubtedly a great Professor of Medicine. Many of his works on medicine are still extant. Ibn Abī ‘Uṣaibi’ah has referred to him in great detail, in his book ‘عيون الأئباء في تاريخ الأطباء’ (Lives of the Physicians) from which his extensive knowledge of medicine is evident. But has any one called him a historian? Has he mentioned anything about the science of history in his autobiography? If not, what supports his greatness in the recording of historical events? If any historical event were based on the authority of al-Fārābī or Ibn Sīnā’ (Avicenna), what value and reliance can be placed on it? Ḥājī Khalīfah has undoubtedly written a very valuable book on bibliography which is not a historical work, but only contains a description of books written by the Muslim authors. Besides this we know of no other production of his. Neither has he written any well-known historical work, nor has anyone classed him among historians. The truth, however, is, though it is very shameful to our antagonists, that such an important occurrence, which, as they say, continued in operation for six months, is not authenticated by any reference to it in the hundreds and thousands of Muslim works on history, but they have to take refuge under the protection of a Professor of medicine or a bibliographer.

Up to the present point, we had treated our antagonists as the plaintiffs in this discussion, for they are really such, on accepted canons of literary controversy. We shall now proceed a step further and turn the tables by becoming complainants. We maintain that neither the Library was destroyed under the orders of the caliph ‘Umar, nor did any Muslims ever destroy it. In the first place, the procedure for establishing a negation, (1) by tradition and (2) by probability,

must be clearly understood. For instance, let us suppose, that it is held that a certain event did not occur at a certain period; in proving this traditionally, it will be enough to show that it cannot be traced in spite of all the means available for knowing the events that occurred in the said period. Turning to possibility, it will have to be shown that all the evidence available and the circumstances are against the probability of such an occurrence. Upon these principles we hold that the Alexandrian Library was not destroyed by the Muslims.

The process of composing and compiling books by the Muslims commenced about 140 Hijrah, about which time Muḥammad bin Isḥāq wrote a biography of the Prophet. After this, historians wrote general histories, in which the conquests made by and the events that happened in the time of the four caliphs find detailed mention. Of these works, those that are extant and those whose names have come down to us are:

- (1) 'فتوح البلدان' (Conquest of the Countries) by Balādhārī,--- Balādhārī lived in the reign of the caliph al-Mutawakkil Billāh. He has given a detailed description of all the events with full and contiguous authorities.
 - (2) 'تاريخ اليعقوبي' (History of Yāqūb),---i.e., History of Aḥmad bin Abū Yāqūb. This is a very old author having been a contemporary of the courtiers of Ma'mūn al-Raṣḥīd. He carried this history down to 259 Hijrah, and probably he was living in that year. This work was published in two volumes at Leyden in 1883.
 - (3) 'تاريخ أبي حنيفة' (History of Abū Ḥanīfah), published in Leyden.
 - (4) 'تاريخ أبي جعفر الطبري' (History of Abū Ja'far Ṭabrī). This history is somewhat more recent than those above mentioned. The author died in 310 Hijrah. He composed his work,
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giving contiguous authorities for all the events he described, and the names of the persons by whom the traditions were handed down. This is a storehouse of all those traditions that are extant or were current at some former time. It is therefore correct to say on account of this circumstance, that any tradition of the first 300 years, which does not find mention in this work, is not an historical occurrence. This is a very voluminous work and 23 volumes of it have been printed in Holland, and many more volumes are to follow.

- (5) The histories of Ibn al-Athīr and Ibn-i-Khaldūn which are considered to be very reliable, are only abstracts of the history of Ṭabrī as the authors themselves have acknowledged them to be.

In addition to the above works, many more histories of Islam have been written. But as regards ancient events, such books derive their information only from those above referred to, a fact which is amply proved by a perusal of the said numerous works. Besides the above, books have been written particularly regarding Egypt and Alexandria. Those which we have been able to discover, are the following:

Khuṭaṭ-u-Miṣr by Abū 'Umar al-Kindī (d. 246 A.H), Kaṣḥf-ul-Mamālik by Ibn-i-Shāhīn (d. 385 A.H), Tārīkh-u-Miṣr by 'Abdur-Raḥmān al-Sūfī (d. 347 A.H), Tārīkh-u-Miṣr by Muḥammad bin Barakāt al-Naḥwī (d. 520 A.H), Itti'āz-ul-Muta'ammil Ilá 720 A.H, Tārīkh-u-Miṣr by Muḥammad bin 'Abdullāh (d. 420 A.H), Tārīkh-u-Miṣr by al-Qiftī (d. 646 A.H), Tārīkh-u-Miṣr by Quṭbuddīn al-Ḥalbī (d. 735 A.H), Tārīkh-u-Miṣr by Yaḥyá al-Ḥalbī (d. 640 A.H), al-Intiṣār by Ibn-i-Daqmāq (d. 809 A.H), 'Uqūd al-Jawāhir, Nuzhat-un-Nāẓirīn, al-Durrah al-Muḍī'ah, Ashrafut Ṭuraf, Nuzhatuṣ Sunnah, Tafriḡ-ul-Kurbah, Farā'id al-

Sulūk, Badā'i al-Zuhūr, Tuḥfat-ul-Kirām bi Ikhbār-i-al-Iḥrām, I'īlām bi man Wulliyā Mişra fī al-Islām, Tārīkh-u-Miṣr by Ibrāhīm bin Wuṣaif, Jawāhir-ul-Buḥūr, Mukhtār by al-Quḍā'i, al-Naqṭ al-Mu'jam, al-Rauḍah al-Bahīyyah, al-Mawā'iz wa al-I'tibār by al-Maqreẓī, Jawāhir-ul-Alfāz, Itti'āz-ul-Hunafā', Nujūm al-Zāhirah, Tārīkh-u-Miṣr by Ibn 'Abd-ul-Ḥakam.

Though these books are not available at the present day, many compilations of a previous period are existing in which the traditions of all the old books are gathered together. For example, in his introduction to "Ḥusn-ul-Muḥāḍarah", Suyūṭī wrote that he compiled it from twenty-eight histories of which the most comprehensive was that by Maqreẓī which contains details of the minutest occurrences in Egypt and Alexandria.

These books are authentic, and over and above them, there is no other means available for instituting an enquiry into the condition of those times. In none of them is any information obtainable regarding the event under discussion. All of them, especially Tārīkh-i-Ṭabrī, Futūḥ-ul-Buldān of Balādharī, Ḥusn-ul-Muḥāḍarah and al-Khuṭaṭ wa al-Āthār of Maqreẓī, contain detailed description of the conquest of Alexandria; but in not one of them is there any mention of the library.

No information regarding this alleged occurrence is obtainable even in books where it ought to have been at least incidentally or accidentally alluded to. For instance, in the biographies that have been written of physicians and other learned men, in which a general mention of Philoponus occurs, there is no reference to it. Abulpharagius concocts this story while writing of Philoponus and says: "Philoponus asked for the gift of the library from 'Amr; upon which 'Amr, acting under instructions from the caliph 'Umar, ordered that it should be burnt." Philoponus was a physician and philosopher. All his works

have been translated into Arabic, and in turn of this, his detailed life is to be found recorded in the biography of physicians and other learned men. Ibn Abī 'Uṣaibi'ah and Ibn al-Nadīm have given full particulars of his life and works in their books. They have also mentioned that he presented himself before 'Amr and was received with great respect. The following are words of Ibn al-Nadīm:

"ولما فتحت مصر على يدي عمرو ابن العاص دخل إليه وأكرمه ورأى له موضعًا".

Tr.: When Egypt was conquered by 'Amr bin al-'Āṣ, Philoponus met him and consequently 'Amr extended great love and respect to him.

Notwithstanding all these details there is not the slightest mention anywhere of the library; from which it is plain that its alleged destruction is entirely without foundation.

The event could have also found incidental mention in such works as geographies, memoirs of travel, etc.; but even these do not contain any reference. The fact, however, is that besides the writings of 'Abd-ul-Laṭīf, a true extract from which we have given above, the whole heritage of Muslim literature does not contain any mention of this circumstance! What stronger argument can be adduced to prove the baselessness of this tradition?

Even in the older Christian histories there is no mention of it. Eusex, the Patriarch of Alexandria, who died in 940 A.D., has written a detailed account of the conquest of Alexandria. Similarly Almacin who lived three hundred years after the alleged occurrence, that is, two hundred years before Abulpharagius, wrote a history of Egypt wherein he has described in great detail, the conquest of Alexandria. But in these books too, there is not a word about the description of the Alexandrian Library. These authors were zealous

Christians, and it cannot be suspected that they were in any way partial to the Muslims. They were also fond of learning and were critical enquirers, and they could not have looked upon the destruction of a collection of such valuable books as an ordinary matter. By long residence and great curiosity of mind, they had acquired a very intimate and extensive knowledge of Egypt. Under these circumstances, the absolute silence of these two authors on this disputed points, plainly proves that it has no foundation whatever in truth. In consequence of this, European authors with a keen sense of justice, such as Gibbon and Krell, have adduced their silence as a strong proof against the truth of this tradition.

Another very strong argument to prove the baselessness of this story is that the library that is alleged to have been burnt, had been destroyed before the time of the Muslims. The library had been established by the idolatrous kings of Egypt, who worshipped many gods so that when Egypt came under the influence of Christianity, the Christian kings actuated by religious fanaticism in which they were encouraged by their priests, destroyed the books. The celebrated authors and historians of Europe have had to admit that this library had been destroyed before the time of Islam. M. Renan, the celebrated French critic, once delivered a lecture on "Islam and Knowledge" before the academy, which was printed in pamphlet from in Paris in 1883. Although this lecture was stamped by religious prejudice against the Muslims, that is to say, an attempt was made in it to prove with great emphasis that Islam and knowledge can never exist together; this bigoted man nevertheless refers to the Alexandrian Library in these words: "Though it has often been alleged that 'Amr destroyed the Alexandrian Library, it is not true because it had been destroyed long before."

The destruction of this library before the time of Islam is such an accepted fact that even those European historians who are anxious to prove the story, cannot disagree with it. Dr. Draper writes: "Julius Caesar had burnt more than half; the Patriarch of Alexandria had not only permitted but superintended the dispersion of almost all the rest. Orosius expressly states that he saw the empty cases or shelves of the library twenty years after Theophilus, the uncle of St. Cyril, had procured from the Emperor Theodosius a rescript for its destruction."

As, thus, the destruction of the library previous to the advent of the Muslims is an ascertained fact, our antagonists have had recourse to another subterfuge. Some allege that the library destroyed by 'Amr was not the royal library, but it was that of Serapium; as for instance, the writer in *the Spectator* who refers to it by way of supporting the statement of Abulpharagius. However, such an argument is nothing less than attributing a meaning to a passage which the writer himself never dreamt of; for, Abulpharagius uses the following distinct language in referring to the request Philoponus made to 'Amr for the books: 'كتب الحكمة التي في خزائن الملوكية' (Those philosophical works that are in the royal treasure houses i.e. libraries). But even admitting that this story refers to the Serapium library, it will be difficult for our antagonists to prove that that library existed at the conquest of Alexandria. However, it may turn out that the whole or nearly the whole of that library also, had already been destroyed.

Mr. Krell writes that the condition of Serapium and its library is up to this time enveloped in darkness. However, it is an ascertained fact that the temple of Serapium to which the library was attached, had been converted into a church in 389 A.D. in the reign of Theodosius. But whether the library

existed in that place at the time of this transformation, or whether it had been destroyed, or whether the books had been carried away to Constantinople, is not proved at all. The last supposition, viz., that the books were translated to Constantinople, appears the most probable; because the library founded by Theodosius the Second in Constantinople in the 5th century, consisted mainly of books from Egypt and Asia Minor.

M. Sedillot assuming that the disputed library existed in Serapium wrote: "No contemporary historian mentions the event (the destruction of the library), but even were it a fact, it could only have referred to a limited number of books; because the greater part had been destroyed before 390 A.D: partly in the time of Caesar, and partly in the time of Theodosius."

We now proceed to establish the truth or otherwise of this story with the help of the principles of 'probability'. The details of this occurrence, as described by Abulpharagius (who is the concoctor of this fiction), are so absurd that all European historians for and against the truth of the tradition, look upon them as spurious. Professor De Secy who has attempted to prove its truth with great zeal and emphasis, has admitted that the details, as given by Abulpharagius, are false. The Contributors to the Encyclopaedia Britannica have also laughed at them. In fact, what but an idle story can the allegations of the distribution of the books among the baths (about four thousand in number), of their continuing to be consumed for six months, and of their serving as fuel, be supposed to be? Though Abulpharagius does not give the exact number of baths in Egypt, it is ascertained that their number was four thousand. It is therefore necessary to

understand by the term 'the baths of Egypt', four thousand baths, as the European historians have generally understood it to mean. If now we calculate arithmetically what number fell to each bath a day, we find that it could not have exceeded one book or rather half a book, or that the baths were so small that one book or even half a book sufficed for each daily, or that the books were so voluminous that half a book was quite enough to serve as fuel for a bath for a whole day.

It is also an admitted fact that in those days books were written on parchment which could not be used as fuel. It therefore, appears the more absurd that books should have served this purpose. Dr. Draper writes: "We may be sure that the bath-men of Alexandria did not resort to parchment so long as they could find anything else, and a very large portion of these books was composed of parchment."

This story was, no doubt, concocted for the purpose of casting dirt upon the Muslims. But they never thought that the Christians would stand accused of it on this very account. Let us even suppose the impossible story of 'Amr distributing these books among the baths, to be true; the bath-keepers being all Christians, they could have saved the books by using some other fuel, because 'Amr did not stay even for six months in Alexandria after its conquest, and there was no fear of being called to account.

Although this summary description which is enough to convince the general public of its impossibility, is a sufficient to dispose of this fiction, further researches will, no doubt, more fully expose its fallacy. If we look at this occurrence from the point of view of possibility, we have to take into consideration the following circumstances:

How and under what conditions was Alexandria taken possession of?

How were the other countries, conquered under similar circumstances, treated?

What was the general mode of procedure of the caliph 'Umar in such cases?

What were the personal inclinations and prejudices of 'Amr bin al-Āṣ?

Whether traces of the knowledge preserved in the Alexandrian Library are still extant in Muslim works?

The answer to each one of these questions can more or less settle the disputed point.

A reference to any of the authentic histories of the time, will prove that protection was guaranteed to the conquered race after the taking of Alexandria. Balādhārī, in his book 'فتوح البلدان' (Conquest of the Countries) which is a very ancient work and describes all the events with proper references and authorities, thus writes:

"ثم إن عمرًا افتتحها بالسيف وغنم ما فيها وأبقى أهلها ولم تقتل ولم تسب وجعلها ذمة".

Tr.: Amr conquered Alexandria with the help of the sword, and plundered the commissariat, but spared the people and did not massacre or imprison them, but guaranteed them protection".

The same description is made by Ibn-i-Athīr, Ibn-i-Khaldūn and others in their works.

The most important item that was guaranteed was that their lives, property, cash, articles, domestic animals, houses, etc., would be left unmolested. When Persia and Syria were

conquered, protection was guaranteed, and the articles of the agreements entered into are quoted in all the histories, from which we gather that these rights were particularly protected. The agreement with Egypt itself is referred to in the following terms:

"هذا ما أعطى عمرو ابن العاص أهل مصر من الأمان على أنفسهم ودمهم وأموالهم وصاعهم ومذهم وعدوهم".

Tr.: 'Amr bin al-Āṣ granted to the Egyptians the protection of their lives, blood and property to the extent of the smallest weight and measure.

According to the Mu'jam-ul-Buldān, the agreement was to the following effect:

"وإن لهم أرضهم وأموالهم لا يتعرضون في شيء منها".

Tr.: Their lands and property will remain theirs, and no part thereof shall be molested".

The behavior of the caliph 'Umar towards the protected people cannot be fully gone into, but it may, *en passant*, be mentioned that he always extended the same treatment alike to the protected people and the Muslims as regards their lives and property. In the town of Hira, a Muslim killed a protected subject. The Muslim was thereupon ordered to be executed, and the order was carried out publicly. The poor among the protected used to be given doles from the public charitable funds. During the conquest of Persia and Syria, churches and temples were left unmolested. When about to die, what more could the caliph 'Umar have done than make the following three behests:

"وأوصي الخليفة من بعدي بذمة رسول الله ﷺ أن يوفي لهم بعهدهم وأن يقاتل من وراءهم ولا يكفوا فوق طاقتهم".

Tr.: To him who shall be appointed the caliph after me, I hereby solemnly make these behests under instructions from the Prophet (PBUH), viz: (1) He shall carry out the agreements entered into with the protected people; (2) he shall fight for their protection against their enemies; and (3) he shall not impose more burden upon them than what they can bear.”

Though the bigoted authors of Europe accuse the caliph ‘Umar of cruelty and oppression, they do not dispute the fact that whenever verbal or written orders were issued by him, they were at once literally carried out. The most bigoted of Christian historians cannot point out a single instance throughout his life wherein his orders were not fully enforced.

It being thus admitted that a guarantee of protection was granted to the inhabitants of Alexandria, and the behavior of the caliph ‘Umar towards protected people being fully understood, how is it possible that the great monument (i.e. library) of the Alexandrians could have been destroyed in such an unsympathetic manner? Could this library have been more abominable to the Muslims than churches and idolatrous fire-temples? When hundreds and thousands of churches and fire-temples were allowed to continue to exist in all the conquered countries, nay, when the preservation of such institutions, whether existing within the towns or without, was specially enjoined, how is it possible to conceive that such a cruel fate was reserved for a library?

The truth is that Abulpharagius (who is the concoctor of this false tradition) did not know how to tell a lie. If he had stated that this event had occurred during the siege of conquest, it might have appeared possible, for the blind fury of war often steps short at nothing. But when it is admitted that protection had been given to the city, that the inhabitants had been

guaranteed against molestation, that the enthusiasm of attack and open warfare had cooled down, the perpetration of such a barbarous act could only have appeared possible to Abulpharagius. Professor Sedillot has, upon these very grounds, declared Abulpharagius' description as unreliable. He writes: "When it is accepted that immediately after the conquest, the city was not destroyed, it is difficult to believe that such a barbarous order could have been passed at a time when the blood of the conquerors had cooled down."

Abulpharagius himself has borne high testimony to the ability and inclination of 'Amr bin al-'Āṣ. He thus writes of him in connection with Philoponus:

"دخل على عمرو وقد عرف موضعه من العلوم فأكرمه عمرو وسمع من ألفاظه الفلسفية التي لم تكن للعرب بها أكسنة ما هاله وكان عمرو عاقلاً حسن الاستماع صحيح الفكر فلازمه وكان لا يفارقه".

Tr.: He (Philoponus) presented himself before 'Amr. 'Amr had heard of the ability of Philoponus, and he therefore received him with great respect, and listened to his discourses on philosophical subjects, such as the Arabs had never known. As 'Amr himself was a wise and intelligent man, he was greatly struck and became charmed with him. He therefore found John's company indispensable, and never allowed him to leave his side."

Just fancy a man like 'Amr who was fond of learning, who notwithstanding his religious zeal, looked upon a learned Christian as his dear friend, and who had been charmed by his literary and philosophical discourses, ordering the destruction of the library in such an unfeeling manner, an act, which even the worst barbarian would not have committed! We admit that 'Amr was not absolute, but, in his letter to the caliph 'Umar, he

could, at least, have put in a word for the library. 'Amr had, on many occasions, persuaded the caliph 'Umar to sanction measures to which the latter was personally opposed.

For instance, the caliph by no means approved of an attack on Egypt and Alexandria; but 'Amr persuaded him to sanction the proposal, by taking the responsibility upon himself, and saying that it was by no means a difficult task. According to the tradition of the learned Balādhārī (a celebrated historical authority), 'Amr bin al-Āṣ did not even wait for the caliph's permission, but started for Egypt. It is generally accepted that in settling the terms upon which Egypt and Alexandria capitulated, and in framing those of the agreement with the inhabitants, 'Amr had his own way. Of course, the caliph was informed and his formal sanction obtained. Could not 'Amr bin al-Āṣ have done the same with regard to the library?

A more noteworthy fact is that 'Amr bin al-Āṣ mentions everything in detail in his letter to the caliph written immediately after the conquest of Alexandria. Thus after referring to the capture of the city, he writes: "In this city, there are four thousand baths, four thousand terraced houses, forty thousand Jewish tax-payers, four hundred royal places of recreation and twelve thousand gardens that produce vegetables." But in all these particulars, we find no mention of the imaginary library of our friend Abulpharagius.

Taking into consideration all these historical facts, the truth of the matter appears to be that before the advent of Islam, whatever ancient libraries might have existed in Alexandria, had been destroyed for reasons detailed by the historians of the times. Notwithstanding these unfortunate incidents, however, all traces of literature had not entirely disappeared; for, in such a city which had been the recognized seat of

learning for hundreds of years, it was impossible that all literary mementoes should have been destroyed all at once. Thus, some time before Islam, there were seven very celebrated doctors and philosophers in Alexandria. Of them Philoponus lived longest, even up to the time of 'Amr bin al-'Āṣ. The ancient libraries of Alexandria had long before been destroyed, but the books that had been collected later on, existed at the time of the Muslim conquest, and for a long time thereafter. Thus, in the time of the Abbasides, when a search was made for literary remains, a number of books were obtained from Alexandria. The emissaries of Hārūn al-Rashīd, Maṣṣūr al-Rashīd and al-Mutawakkil Billāh, who scoured Syria, Palestine, Asia Minor and Cyprus in search of philosophical and medical works, went to Alexandria also with the same purpose and collected many books. One of them, Ḥunain bin Isḥāq writes: "I travelled over the island of Cyprus, Syria, Palestine and all the cities of Egypt in search of Galenius' work, al-Burhān, and ultimately reached Alexandria, but I could find no trace of it. In Damascus only fragments of the work existed, and these too in an uncompiled form".

Though Ḥunain did not succeed in obtaining a copy of this book, as the ancient libraries had been destroyed before the time of the Muslims, the works that had been composed after such destruction and preserved up to the Muslim period, were available almost without exception, and the whole works of above-mentioned seven learned contemporaries of Philoponus were obtained and were later translated into Arabic. Special care was taken of Philoponus' works. The following list comprises those which have been translated into Arabic:

Tafīr-u-Kitāb-i-Qāṭiḡhūriyās of Aristotle, Tafīr Anālūṭiqā al-'Ūlā of Aristotle, Kitāb Anālūṭiqā al-Thānī of Aristotle, Tafīr-u-Kitāb-i-

Ṭūbīqā of Aristotle, Tafsīr-u-Kitāb al-Simā' al-Ṭabī'ī of Aristotle, Tafsīr-u-Kitāb al-Kaun wa al-Fasād of Aristotle, Tafsīr-u-Kitāb-i-Mābāl of Aristotle, Tafsīr-u-Kitāb al-Farq of Galileo, Tafsīr-u-Kitāb al-Ṣinā'ah of Galileo, Tafsīr-u-Kitāb al-Nabḍ al-Ṣaghīr of Galileo, Tafsīr-u-Kitāb Aghlūfan of Galileo, Tafsīr-u-Kitāb al-Uṣṭuqṣat of Galileo, Tafsīr-u-Kitāb al-Quwā al-Tabī'īyyah of Galileo, Tafsīr-u-Kitāb al-Tashrīḥ al-Kabīr of Galileo, Tafsīr-u-Kitāb al-'Ilal wa al-A'arāḍ of Galileo, Tafsīr-u-Kitāb Ta'arruf-i-'Ilal al-Aa'ḍā' al-Bāṭinīyyah of Galileo, Tafsīr-u-Kitāb al-Nabḍ al-Kabīr of Galileo, Tafsīr-u-Kitāb al-Ḥummayāt of Galileo, Tafsīr-u-Kitāb al-Burhān of Galileo, Tafsīr-u-Kitāb Ayyām al-Burhān of Galileo, Tafsīr-u-Kitāb-i-Manāfi'-ul-A'aḍā' of Galileo, Tafsīr-u-Kitāb-i-Tadbīr al-Ashār of Galileo, Tafsīr-u-Kitāb al-Mizāj of Galileo, Jawāmi'-u-Kitāb al-Tiryāq of Galileo, Jawāmi'-u-Kitāb al-Faṣḍ of Galileo, Kitāb al-Radd 'alā Barqalīs, Kitāb fī anna kulla Jismin Muntahāhu Fuqawīyyah Mutanāhīyyah, Kitāb al-Radd 'alā Arastū, Kitāb al-Radd 'alā Ṭatūrs, Sharḥ-u-Kitāb-i-Īsāghūjī of Farforyūs.

Besides the above there are other books whose details are to be found in the history of Physicians, etc., and the bibliotheca of Ibn al-Nadīm. Had the Alexandrian library been destroyed in the time of 'Amr bin al-Āṣ, it was necessary that the works of Philoponus who was the contemporary of 'Amr, and (according to Abulpharagius) the Librarian, should have been the first to be destroyed.

In fact, the books that were presented in Egypt and Alexandria up to the time of the advent of the Muslims, were not at all destroyed, but the Muslims could not recover the books that had been destroyed before their time. We also learn from history that no object of antiquity that had escaped destruction up to the time of the Muslims, was allowed to be destroyed; but such objects were very carefully preserved in

subsequent times as literary mementoes, Ibn al-Bandī who was an inhabitant of Egypt and a great astrologer wrote: *Vazīr* Abul-Qāsim ‘Alī bin Aḥmad Jurjānī took charge of the library of Cairo in 435 Hijrah, and issued orders to Qāḍī Abū ‘Abdullāh Quḍā’ī and Ibn-i-Khalq al-Warrāq to catalogue the books and to bind those whose covers had been spoilt. I visited the library in the company of these two gentlemen, to refer to the books I liked best. The works on astronomy, geometry and philosophy alone amounted to 6500 volumes. Here I saw the brazen globe which was used by Ptolemy Claudius. I wanted to ascertain its age, and found it to be 2250 years old. I also found another globe of silver which Abul Ḥasan Sūfī had made for ‘Aḍdud-Daulah. It weighed 3000 *dirhams*, and had been purchased for 3000 *dinars* (about 15000 Rs.)

We have conducted our inquiry into the truth of this subject on the accepted canons of critical research, and it is therefore perfectly immaterial to us whether the European historians agree with us or not; but it is necessary to state for the information of the credulous and particularly for the benefit of those who place implicit belief in European works, that notwithstanding the fact that at one time this tradition had been accepted as true throughout Europe, as critical researches began to progress, the force of its alleged truth commensurately declined, so much so that the largest number of modern authors now agree in putting it down as an unfounded and doubtful occurrence. Thus far the controversy has progressed up to the present time, and it is trusted that the day is not far distant, when after the fullest enquiry and research, all Europe will join hands and exclaim:

To them we attributed blame
The fault, howe’er, is ours alone.

The Role of Literature in the Arabian Society

✍...Dr. Aurang Zeb Azmi¹

Literature and society both assist each other in one way or the other in respect of requirements, for instance, if a group of people consisting society need the language and literature either to communicate, express views or compose humanities and sciences in the name of subjects then the language and literature also need the society to be employed. Therefore, these two things need to be discussed so as to know one another's influence in human life.

Literature [from Latin *Literae* (plural); Letter] is the art of written work, and is not confined to the published sources (although, under some circumstances, unpublished sources can also be exempted). The word *literature* literally means "things made from letters" and the pars pro toto term "**letters**" is sometimes used to signify "literature", as in the figures of speech "arts and letters" and "man of letters". The four major classifications of literature are poetry, prose, fiction and non-fiction.

Literature may consist of texts based on factual information such as polemical works, autobiography, reflective essays and belles-letters. Literatures can be divided according to historical periods, genres, and political influences. The concept of genre, which earlier was limited, has now broadened over the centuries. A genre consists of artistic works which fall within a certain central theme, and examples of genre include romance,

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mystery, crime, fantasy, erotica, adventure etc. Literature is also observed in terms of gender, race and nationality, which include Black writing in America, African writing, Indian writing, Bangladeshi writing, Dalit writing, women's writing, and so on.

Society: A society, or a human society, is a group of people related to each other through persistent relations, or a large social grouping sharing the same geographical or virtual territory, subject to the same political authority and dominant cultural expectations. Human societies are characterized by patterns of relationship (social relations) between individuals who share a distinctive culture and institutions; a given society may be described as the sum total of such relationships among its constituent members. In the social sciences, a large society often evinces stratification and/or dominance patterns in subgroups.

In so far as it is collaborative, a society can enable its members to benefit in ways that would not otherwise be possible on an individual basis; both individual and social benefits can thus be distinguished, or in many cases found to overlap.

A society can also consist of like-minded people governed by their own norms and values within a dominant, larger society. This is sometimes referred to as a subculture, a term used extensively within criminology.

More broadly, a society may be described as an economic, social, or industrial infrastructure, made up of a varied collection of individuals. Members of a society may be from different ethnic groups. A society can be a particular ethnic group, such as the Saxons; a nation state, such as Bhutan; or a broader cultural group, such as a Western society. The word *society* may also refer to an organized voluntary association of people for religious, benevolent, cultural, scientific, political, patriotic, or other purposes. A "society" may even though

more by means of metaphor, refer to a social organism such as an ant colony or any cooperative aggregate such as in some formulations of artificial intelligence.

Kinds of Arabic Literature: Arabic literature mainly consists of Arabic prose, poetry, novel, story, short story and essay. It is well known that in the Pre-Islamic period the Arabs used to celebrate if any of speakers emerged among them because the speakers defended them in the meetings [of showing their pride and glory] and provoked the warriors in the battle-fields. Similarly the poets used to defend their tribes and to incite the warriors in the battle-fields. Apart from these duties they used to encourage the elites as well as the public to do good deeds for the society. Their speeches and poems were memorized by the public and hence they played a big role in guiding them towards right or wrong. Pointing out to this side of poetic literature, the Pre-Islamic poet Warqah bin Naufal says:

لقد نصحت لأقوام وقلت لهم أنا النذير، فلا يغركم أحد
لا تعبدن إلها غير خالقكم فإن دعوكم فقولوا: بيننا حد¹

Tr.: I advised the people telling them that I am a warner, so don't be easy prey to be deceived by anyone;

-- don't worship except your Creator and if they call you to join them (in worshiping deities) then tell them that now there is a separation between you and me.

Another poet Abū al-Aswad al-Kattānī says:

لا تحمدن امرئاً حتى تجزيه ولا تذمنه من غير تجريب
فحمدك المرء، ما لم تبليه، سرف وذمك المرء، بعد الحمد، تكذيب¹

¹ Al-Aghānī, 3/115

Tr.: Don't applaud anyone until you may examine him by experience and don't blame him without proof,

-- because your applaud to anyone without experience is a sort of complete exaggeration and your blame after your applaud can be denial of your statement.

Importance of Arabic Literature in the History of the Arabs: The main and reliable source of the Pre-Islamic history of the Arabs is their literature which helps very much in knowing their social life. The celebrated commentator of the early Islamic period, 'Abdullāh bin 'Abbās (MABPWH) said:

"الشعر ديوان العرب"---²

Tr.: The poetry indeed is the history of the Arabs.

The second caliph 'Umer bin al-Khaṭṭāb (MABPWH) said:

"أيها الناس! تمسكوا بديوان شعركم في جاهليتكم فإنه تفسير كتابكم"³

Tr.: O people! Hold the Pre-Islamic poetry strong because it contains of the commentary of the Qur'ān.

The famous historian Dr. 'Umer Farrūkh said:

"نحن نقبل الشعر الجاهلي كله على أنه من مصادر الحياة في الجاهلية"⁴

Tr.: We accept the whole Pre-Islamic poetry as one of the sources of Pre-Islamic life.

The researcher Dr. Naṣīruddin Asad said:

"الشعر أصدق مصدر لدراسة حياته وحياة قومه من حوله"⁵

¹ Ḥamāsah al-Buḥturī, 1268

² Al-Itqān fī 'Ulūm al-Qur'ān, 1/119

³ Al-Muwāfaqāt, 2/88

⁴ Tārīkh al-Jāhiliyyah, P. 15

⁵ Maṣādir al-Shi'r al-Jāhili wa Qīmatuha al-Tārīkhīyyah, P. 6

Tr.: The (Pre-Islamic) Poetry is the most reliable source to know its origin and development and the life of its people (Arabs).

In the light of above sources it is now crystal clear that the Arabic literature played historic role in preserving the culture and history of the ancient Arabs.

Some Distinctive Qualities and Characteristics

Some moral and social teachings which the Arabs literary men have composed in prose and poetry. The Arabs considered such moral and social values as the beauty of a person instead of his physical beauty. One of the Pre-Islamic poets 'Amr bin Ma'dikarib says:

ليس الجمال بمئزر فاعلم وإن رديت بـردا
إن الجمال معادن ومناقـب أورثـن مجـدا¹

Tr.: Beauty is not the name of clothes though you have put on priceless clothes.

The beauty indeed is the name of good deeds and high morals.

- **Bravery:** The famous quality of the Arabs was bravery. In fact they were born-warrior. Their men as well as their women equally participated in the wars. The poets played a great role in encouraging them to fight in the battle-field and not to flee from it. The famous Pre-Islamic poet al-Fannad al-Zamānī says:

صفحنا عن بني ذهل وقلنا القوم إخوان
عسى الأيام أن يرجع من قوم كالذي كانوا

¹ Ḥamāsah Abū Tammām, 1/50

فأَمْسَى وَهُوَ عَرِيَانُ	فَلَمَّا صَرَ الشَّرُّ
نَدَّاهُمْ كَمَا دَانُوا	وَلَمْ يَبْقَ سِوَى الْعَدَا
غَدَا، وَاللَّيْثُ غَضِبَانُ	مَشِينَا مَشِيَةَ اللَّيْثِ
وَتَخَضَّرُ عَيْنُ الْوَقْرَانِ	بَضْرِبٍ فِيهِ تَوَهِينُ
غَذَا وَالزُّرْقُ مَلَانُ	وَطَعَنَ كَفَّيَ الزُّرْقِ
لِللَّذَلَّةِ إِذْ عَانُ	وَبَعْضَ الْحَلَمِ عِنْدَ الْجَهِّ
حِينَ لَا يَنْجِيكَ إِحْسَانُ ¹	وَفِي الشَّرِّ نَجَاةٌ

Tr.: We pardoned Banū Dhuhl saying that they are our brothers,

-- hoping that a day would come when we get reunited.

But when there was no hope of compromise and reconciliation we readied for war.

We attacked them with all possible arms in a way that we defeated them badly in the battle-field.

Sometimes forbearance results in humiliation,

-- and war saves life where there is no hope of safety.

In the above verses the poet not only shows his pride of being a brave warrior but he also tells that sometimes war does what favour cannot.

The verses of the poets [full of pride of bravery] also held sometimes the Arabs not to flee from the battle-field. The fifth caliph Mu'āwiyah bin Abū Sufyān who intended to flee in the war of Siffin, was forced to fight back [as Mu'āwiyah

¹ Ibid, 1/5-7

admitted it] owing to the influence of the poem of 'Amr bin al-Aṭnābah:

أبت لي عفتي، وأبى بلاني	وأخذي الحمد بالثمن الربيع
واقدا مي على المكروه نفسي	وضربي هامة البطل المشيع
وقولي، كلما جشأت وجاشت	مكأنك تحمدي أو تستريعي
لأكسبها مآثر صالحات	وأحبي بعد عن عرض صحيح
بني شطب، كمثل الملح، صاف	ونفس ما تقرر على القبيح ¹

Tr.: My experience in the battle-field and my self-decision stopped me from leaving the battle-field. So I do not get applaud and praise without paying its price.

I force myself to plunge on the undesirable and hateful things (in the battle-field), so that is the reason I do behead the great warriors.

When (my soul) becomes furious I console it, -- 'Keep patience you would be applauded or else you would get self-peace.'

I took such adventures so as to give (my soul) the reward of good deeds, and thus I protect my honour.

(I do so) by a sharp sword that is bright like the salt and (I also seek the help from my) soul that does not compromise on hateful and undesirable things.

- **Humiliation:** The Arabs did not like to be humiliated and to be made coward. Such proof is found in the poetry of 'Adī bin Ra'lah al-Ghassānī who says:

ليس من مات فاستراح بميت إنما الميت ميت الأحياء

¹ Ibid, 2/301

إنما الميت من يعيش ذليلاً سيئاً باله قليل الرجاء¹

Tr.: The person who died is not dead. In fact the dead is the one who is dead alive.

The dead indeed is the one who lives with humiliation and hopelessness.

Abū Khurāsh al-Hudhalī says:

وإني لأثوي الجوع حتى يملني فيذهب، لم يندس ثيابي ولا عرضي
مخافة أن أحيى برغم وذلة وللموت خير من حياة على رغم²

Tr.: I bear hunger though it disturbs me and thereby it finishes without harming my clothes and honour.

(I do so) in fear of being humiliated because the death (with honour) is better than life with humiliation.

Al-Mutalmis says:

فلا تقبلن ضيماً مخافة ميتة وموتن بها حرّاً، وجلدك أملس³

Tr.: Do not bear oppression in fear of death, and die with freedom without being disgraced.

- **Generosity:** Among the most famous qualities of the Arabs was generosity also. They spent money on the poor and felt proud of it. And likewise they used to drink wine and spent money among the poor. Such thing is found in the poetry of the famous Arab poet Ṭarfah who says:

وما زال تشرابي الخمر ولذتي وبيعي وإنفاقي طريفني ومتلدي

¹ Ibid, 1/5-7

² Dīwān al-Hudhalīyyīn, 2/127

³ Ḥamāsah Abū Tammām, 1/267

إلى أن تحامتي العشيرة كلها وأفردت إفرادَ البعير المعبد
 ولولا ثلاث هن من عيشة الفتى كميت متى ما تعلل بالماء تزيد
 وكري إذا نادى المضاف محنبا كسيد الغضا تنهته المتورد
 وتقصير يوم الدجن والدجن معجب بهكنة تحتال خبا المعبد¹

Tr.: I continued drinking wine, enjoying freely, selling (my belongings) and distributing new and old things ---

--- till I was left alone by my family like the sick camel.

If three things are not there in a young's life (he is old):

(1) (to have) the wine mixed with water that becomes foam, ---

(2) to attack with horse for the grieved person like the attack of furious wolf of jungle which comes to take water and in the meanwhile it is disturbed.

(3) to shorten the cloudy day that pleases (the eyes) under which a beautiful dancer entertains (the people) in the tent.

The youngest poet 'Amr bin Kulthūm says:

ونحن غداة أوقد في خزاز رفدنا فوق رفد الرافدينا
 وأننا المنعمون إذا قلدنا وأننا المهلكون إذا أتينا²

Tr.: The morning when the fire was lit in Khuzāz, we helped (the people) beyond the help of others.

And we grant fever (to the people) when we have sole authority, and we destroy (the region) when we attack.

¹ *Sharḥ al-Qaṣā'id al-Aṣḥr*, PP. 101-105

² *Ibid*, PP. 208 and 284

- **Hospitality:** The hospitality was very common among the Arabs so they always looked covetous to host the guests. Such thing is found in the poetry of Sawda al-Yarbū'ī as he says:

ألا، بكرت مَيَّ عليّ تلومني تقول: ألا أهلك من أنت عائله
ذريني، فإن البخل لا يخلد الفتى ولاهلك المعروف من هوفاعله¹

Tr.: O, Listen! Muyy woke up in the morning and began to blame me that I have killed my generation.

I said to her, 'Leave me, the greed does not make a man immortal and the favour does not destroy the one who does it.

The hospitality of the Arabs was so famous that they granted all their belongings and even in some cases they slaughtered their camel which was the sole source of their travelling and livelihood. The famous verses of Ḥātim of Ṭayy are witness for this habit:

إذا ما صنعت الزاد فالتمسي له أكيلاً فإنني لست أكله وحدي
أخاً طارقاً أو جار بيت فإنني أخاف مذمت الأحاديث من بعدي
واني لعبد الضيف ما دام ثاوياً وما في إلا تلك من شيمة العبد²

Tr.: When you serve the food, search for any big eater because I would not have alone.

Whether (the eater) may be a brother who comes at night or (he may be) any neighbor because I fear ill mention (of mine) after my death.

¹ Ḥamāsah Abū Tammām, 2/342

² Ibid, 2/310

Unless the guest is at my home, I am for him like a slave while I do not have any habit of slavery.

One can imagine from the above verses that how much host the Arabs were. The literary books of Arabic literature are full of such verses.

- **Truth:** Among the most famous qualities of the Arabs was truth. They normally don't like to tell a lie. They fulfilled what they promised and did what they said. The famous Arab poet 'Ubaid bin al-Abras says:

يا أيها السائل عن مجدنا	إنك عن مسعاتنا جاهل
قومي بنو دودان أهل الحجى	يوماً إذا ألقحت الجائل
كم فهم من أيدي سيد	ذي نفحات، قائل فاعل
من قوله قول، ومن فعله	فعل، ومن نائله نائل
القائل القول الذي مثله	يمرع منه البلد الماحل
لا يحرم السائل إن جاءه	ولا يعفي سيئه الجاهل
الطاعن الطعنة يوم الوغى	يذهل عنه البطل الباسل ¹

Tr.: O who is asking of our glory! You are unaware of our activities.

(Do you know) my people belong to Dūdān tribe which is considered to be wise and judicious at the time of war.

There are numerous strong and generous leaders in it who do what they say.

Their urge is last statement, their deed is final deed and their grant is final grant.

¹ Dīwān 'Ubaid bin al-Abras, P. 100

When they issue any decree the whole country begins shivering.

If any beggar comes to them, he is not disappointed and no emotional person can stop their movement and activity.

They throw spear at the time of war with which the strong warrior gets frightened.

Arabic literature is also full of such verses as are full of pride of speaking truth and fulfilling the promise.

Another poet Abū Mihjan al-Ṭhaqafī says:

لا تسألني عن مالي وكثرته وسألك القوم ما فعلني وما خلقي¹

Tr.: Do not ask me about abundance of my wealth but ask me about my deeds and morals.

Similarly fulfilling of promise was one of the good habits of the Arabs, which can be seen in the poems of the Arab poet Al-Muthaqqab al-ʿAbdī who says:

لا تقولن، إذا ما لم تدر أن تتم لوعده في شيء: نعم
حسن قول نعم من بعد لا وقبح قول لا بعد نعم²

Tr.: If you cannot fulfill the promise, then don't say 'yes',

-- because utterance of 'yes' after 'no' is better than utterance of 'no' after 'yes'.

- **Chastity:** One of the important qualities of the Arabs was their chastity and their continence. In the Pre-Islamic Arabic poetry and prose we may find much mention of this quality. The famous poet ʿAntarah al-ʿUbsī says:

¹ Dīwān Abū Mihjan al-Ṭhaqafī, P. 03

² Al-Mufaḍḍalīyyāt, No.: 77

وأغض طرفي حين أنظر جارتني حتى يوارى جارتني مأواها¹

Tr.: When I look at my female neighbor, I lower my eye-brow till she enters her abode.

Generally the people are guilty of showing blatant favouritism but the Arabs were not like them. They helped the poor but they did not misuse such sort of help. The famous generous person of the Arabs Ḥātim of Ṭayy says:

أشاور نفسي الجود حتى تطيعني وأترك نفسي البخل، لا استشيرها
وما تشكي جارتني غير أنني إذا غاب عنها بعلها لا أزورها²

Tr.: I seek advice from my soul to render generosity until she follows my words and I do not take advice from it in case of misery.

And my female neighbour does not complain against me except that I do not approach her in the absence of her husband.

The same has been pointed out by the Prophet Muḥammad (PBUH) who said:

"اتَّقِ شَرَّ مَنْ أَحْسَنَتْ إِلَيْهِ"³

Tr.: Be aware from the evil of the person on whom you have rendered favour.

- **Patience:** It was also the most important quality of the Arab leaders who showed patience during the war-time. One of the poets of Ḥamāsah says:

¹ www.adab.com/Al-Mausū'ah al-'Ālamīyyah li al-Shar al-'Arabī ('Antarah bin Ṣhaddād)

² Dīwān Ḥātim Ṭayy, P. 92

³ Al-Iḥyā', 1/136

وصبراً في مجال الموت صبراً فما نيل الخلود بمستطاع¹

Tr.: Keep complete patience in the battle-field because achievement of immortality, without patience, is not easy.

Another poet Ibn al-Nakha'ī says:

إنني لمن قوم إذا نكبوا لم يجزعوا لنوائب الدهر
صبر على ما كان من حدث والأكرمون أحق بالصبر²

Tr.: I am from the people who do not fear the calamity and mishap and they also do not lose their hart in this situation.

They always stand firm against any calamity (because they are noble) and no doubt patience is the habit of noble men.

Another poet Nahshal bin Ḥarī says:

صبرنا له حتى ييؤخ، وإنما تكشف أيام الكربة بالصبر³

Tr.: We kept patience until the trouble went away. And the days of hardship pass away due to patience.

- **Forbearance:** The other quality of the Arab leaders was forbearance. This quality helped them to lead those who could not be controlled easily. For this the Arabs had a famous saying: “Forbear and rule” (احلم تسد). Murār bin Sa'īd says:

إذا شئت يوماً أن تسود عشيرة فبالحلم سد لا بالتسرّع والشتم⁴

¹ Siyar A'alām al-Nubalā'/Qutūrī bin al-Fujā'ah

² Ḥamāsah al-Buḥturī, P. 653

³ Ḥamāsah Ibn al-Shajrī, P. 653

⁴ Sharḥ Dīwān al-Ḥamāsah (al-Marzūqī), 1/343

Tr.: If you wish to rule over any family then rule with the policy of forbearance not with the act of impatience and abuse.

In order to show all the said qualities a poem is quoted wherein a father has advised his son to follow them:

أأسيـد، إن مـالاً مـلك	ت فـيـرُ بـه سـيـراً جـمـيـلا
أأسيـد، إن أزمـعت مـن	بـلـد إلـى بـلـد رـحـيـلا
أخ الكـرام، إن اسـتطـع	ت إلـى إخـائـهم سـبـيـلا
واشـرب بـكأسـهم، وإن	شـربوا بـه السـم الثـمـيـلا
إن الكـرام إذا تـوا	خـمـهم وجـدت لـهم قـبـولا
أهـن اللـثـام، ولا تـكن	لإخـائـهم جـمـلاً ذلـولا
أبـنـي، إن المـال لا	يـبـكـي إذا فقـد البـخـيـلا
وابـسـط يـمـيـنـك بالنـدى	وامـدـد لـها بـاعـاً طـويـلا
وابـسـط يـدـيـك بـما مـلك	ت، وشـيـد الحـسـب الأثـيـلا
وابـذل لـضـيـفـك ذات رـحـ	لـك مـكـرمـاً حـتى يـزولـا
وانـزل إلـى الـهـيـجـا إذا	أبـطـالـها كـرـهـوا النـزولـا
وإذا دعيـت إلـى المـهمـ	م فـكن لـفـادحـه حـمـولا ¹

Tr.: O, Usaid! Handle the wealth wisely what you have.

O, Usaid! If you have decided to go from one country to the other --

-- then accompany noble men if you get a chance to make them friends.

¹ Al-Aghānī, 3/95

And drink in their bowl though they add fast poison in your drink.

If you accompany the noble men then they will embrace you.

Disrespect evil persons and don't be easy prey for them.

O, my son: Money does not mourn over a greedy man when he dies ---

so spend money generously on others.

Distribute the wealth generously so that you might build the everlasting fame.

Serve your guest generously till he goes back.

Jump in the battle-field whereas even the heroes dislike to do so,

[-- and] if you are invited to render great deeds then rush to shoulder the works involved.

- **High Morals:** There are many high morals which the Arabs had so they advised their men and women to embrace them. Some of them are mentioned here with the evidences cited from the Arabic literature:

The Arabs did not like to bow down to anyone. 'Adī bin Ra'lah al-Ghassānī says:

ليس من مات فاستراح بميت إنما الميت ميت الأحياء
إنما الميت من يعيش ذليلاً سيئاً باله قليل الرجاء¹

Tr.: The person who died is not dead. In fact the dead is the one who is dead alive.

¹ Al-Aṣma'iyyāt, No.: 171

The dead indeed is the one who lives with humiliation and hopelessness.

Abū Khurāsh al-Huḍalī says:

وإني لأتوي الجوع حتى يملني فيذهب، لم يندس ثيابي ولا جرمي
مخافة أن أحيابرغم وذلة وللموت خير من حياة على رغم¹

Tr.: I bear hunger though it disturbs me and thereby it finishes without harming my clothes and honour.

(I do so) in fear of being humiliated because the death (with honour) is better than life with humiliation.

Al-Mutalammis says:

فلا تقبلن ضيمًا مخافة ميتة وموتن بها حرًا، وجلدك أملس²

Tr.: Do not bear oppression in fear of death, and die with freedom without being disgraced.

- **Women:** Arabic literature is full of the mention of women and their issues; purpose behind marriage, criteria of bride, duties of the couple and other things related to the women. Some of the poets claimed that they are well-acquainted with the matters related to the women. One of the Arab poets 'Alqamah bin Faḥl says:

فإن تسالوني بالنساء فإنني خير بأدواء النساء طبيب
إذا شاب راس المرء أو قلّ ماله فليس له من وذهن نصيب
يردن ثراء المال حيث علمنه وشرخ الشباب عندهن عجيب³

Tr.: If you ask me about the women then you will find me to be well aware of their weak sides;

¹ Dīwān al-Huḍaliyyīn, 2/127

² Ḥamāsah Abū Tammām, 2/167

³ Dīwān 'Alqamah al-Faḥl, P. 20

When the men become old or empty-handed, these women have no interest in them.

They search for abundance of wealth, and youthfulness is very attractive for them.

The main purpose of marriage in the Arabs was to beget many more children to have man power as a big strength. That's why they liked such girl who may give birth to many children. Therefore when someone was asked what kind of girls he liked most he replied:

"----التي في بطنها غلام، تحمل على وركها غلامًا، يمشي وراءها غلام"¹.

Tr.: ---- (the girl) that has a male baby in her womb, carries a male child on her hip and is followed by a boy.

And it is they who said:

"سوداء ولود خير من حسناء عاقر"².

Tr.: A black girl that gives birth to many children is better than a childless beautiful girl.

As for the duties of the couple, the husband exercised very limited duties. He had only to protect the children and wife and to save them from the enemies. As for the wife she had to do many jobs which are summarized in the words of the famous historian Ṭal'at Ḥarb:

"أما أخلاقهنّ فهي بالجملة حسنة وخير ما يزينهنّ عزة النفس وشدة التعلق بالأهل والأزواج وقيامهنّ مقامهم في أكثر الأعمال ولا يقوم الرجال بشيء من أعمالهنّ. فاشتغال البدوي مقصوداً على الغارات والغزوات والمرأة رفيقة ومعينة له في كثير منها وجميع ما بقي مفروض على المرأة بحيث لو انقطع الرجل مدة في طلب السلب والدفاع كانت هي ربة البيت مكلفة

¹ Jamharah *Khutub al-'Arab fi 'Uṣūr al-'Arabīyyah al-Zāhirah*, 1/70

² *Al-Mufaṣṣal fi Tārīkh al-'Arab qabl al-Islām*, 4/634

بكلّ ما تستلزمه إدارة المعيشة والتربية فاعتماده عليها تامّ أو يكاد واعتماده عليها ناقص.
وهي مع ذلك راضية وهو غير راضٍ ----¹.

Tr.: As for their manners, they (women) had good manners the best among which were ego and strong relations with their families and husbands. They were also their (husbands') deputies in most of the jobs. But the men did not do any of their jobs. It's because the Bedouin was busy in capturing pastures and waging war. The woman had to help him even in this adventure. The remaining jobs were left to her because the man remained far from his house for a period of time in snatching or defense. She was the master of the house and took all family responsibilities including management of provision and upbringing of the children. So the husband was probably fully dependent upon his wife while she wasn't. However she was pleased with him but he wasn't.

- **Female Infanticide:** These days the issue of female infanticide has become the international issue. This is in the common talk of the people and even the government prohibits the people from committing this crime. The Arabs had observed this situation earlier so they tried hard to prohibit their men from doing so. The poet Abū al-Ṣalt says:

وما وأدنا حذار الهزل من ولد فينا وقد أدت أحياء عدنانا²

Tr.: --- we didn't bury the girl child alive in fear of being mocked unlike this some tribes of 'Adnān did so.

Ibn al-A'arābī says:

¹ Tārīkh Dual al-'Arab wa al-Islām, 1/55

² Dīwān Umayyah bin Abū al-Ṣalt, Ḥayātuhū wa Sheruhū, P. 44

مالقي المؤؤد من ظلم أمه كما لقيت ذهل جميعاً وعامر¹

Tr.: The alive-buried girl did not receive as much oppression of her mother as Dhuhl and 'Āmir received.

The grandfather of the famous poet al-Farazdaq was on the top of those who prohibited the Arabs from committing this crime. The latter says:

ومنا الذي منع الوائدات وأحيا الوئيدة لم توأد²

Tr.: He is among us who stopped the women from infanticide and gave life to alive-buried girl child.

Conclusion: From the above discussion it is very clear that the Arabic literature both prose and poetry comprise of considerable information about the Arabian society and that the literary men both poets and prose-writers played a vital role in the Arabian society guiding them towards good morals and prohibiting them from the bad ones. They were indeed like a back-bone for the whole fabric of the Arabian society.

¹ Bulūgh al-'Arab fī Aḥwāl al-'Arab, 3/42

² Tārīkh Dual al-'Arab wa al-Islām, 1/43

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Aim of Islam: Transformation of Mind

✍...Rajat Malhotra¹

There is a great misunderstanding and misconception about Islam in people's mind that Islam advocates extremism and radicalization that lead to violence and atrocities in the society. That's the reason that whenever so-called Muslims or their self styled and self-proclaimed organizations like Al-Qaeda, ISIS and others engage in violence or extremism, Islam comes into hot news. But the fact is totally opposite of this notion. It is, therefore, important to find out the source of the extremist ideology of these Muslims and gauge its authenticity. Above all, what needs to be assessed in this regard is what the aim of Islam is and to gauge the terror-driven misinterpretations of Islam against this.

Aim of Islam: The aim of Islam is to bring about a divine revolution—to invite people to the ideology of *tauḥīd* (monotheism), or the worship of one God, and to strive for a society based on ethical values.² The Prophet of Islam started his mission in 610 A.D. in Makkah, in an atmosphere marked by polytheism and other social problems, which showed the society of the time as being devoid of basic human values. The idolatry in Arabia had reached its lowest ebb, with every house and clan having its own separate deity.³ Interestingly, the Prophet always desisted from idol worship and any related

¹ Research Scholar, Mewar University, Rajasthan. The topic of his research is "A Study of Transformation of the Arabian Society under the Prophet Muḥammad and its Contemporary Relevance".

² Āl-i-'Imrān: 64

³ Muḥammad Rasūluh, P. 20.

rites.¹ It was a period of paganism, and this period is referred to in the Qur'ān as the period of ignorance.²

With regard to God, the ideology of Islam is based on monotheism; and with regard to practical approach, the methodology to be adopted is that of peaceful dialogue. This is the essence of Islamic teachings, and no other way is possible in Islam.³

Muslim religious leaders who have little knowledge about Islam often invoke Qur'ānic exhortation against '*fiṭnah*', or religious persecution, to justify acts of violence. The fact is that such calls can only be valid if similar conditions prevail as did at the time of the revelation of the Qur'ān? There is a noteworthy tradition in relation to this in *Ṣaḥīḥ al-Bukhārī*. When, after the fourth Caliph 'Alī ibn Abī Ṭālib, a political conflict arose between 'Abdullāh ibn Zubair and the Umayyads, 'Abdullāh ibn 'Umar, one of the senior-most companions of the Prophet, held himself aloof from battle. When someone quoted to him the verse of *qitāl al-fiṭnah* and asked the reason for not participating in battle, he replied that '*fiṭnah*' as mentioned in the Qur'ān, did not refer to political infighting, but, rather, to the religious coercive system, that had already been put an end to by the companions of the Prophet. With reference to this he said: "We fought until there was no more religious persecution and the worship is for Allah, while you want to fight until there is religious persecution and worship becomes for other than Allah."⁴ This example from the early history of Islam indicates that *fiṭnah* is

¹ *Sīrat-un-Nabī*, 1/129.

² Muḥammed and The Rise of Islām, P. 2.

³ Interfaith Dialogue in Islam on <http://www.cpsglobal.org/content/inter-faith-dialogue-islam> (accessed on 23 May 2016)

⁴ *Al-Bukhārī*, 6/32/4513

a war of limited duration, and having served its purpose, there are no new possibilities of its re-application unless the original conditions re-appear.

Political Interpretation of Islam: The root cause of the problem of violence in the name of Islam is the concept of 'political Islam'. Political Islam is an attempt to revive Islam as a 'complete system', especially a 'political system'.¹ This is always unfortunately linked to the concept of aggressive 'jihād'. Therefore 'Jihād' now is a loosely-used term. The literal meaning of jihād is indeed to exert our best and greatest effort to achieve something. It is not equivalent to war for which the appropriate term is *qitāl*.²

Islamists of modern times see their politically-grounded understanding of Islam as the only option remaining to revive the Muslim community.³ The writings of three twentieth-century Muslim thinkers and activists, Abul A'alā Maudūdī, Āyatullāh Rūḥullāh al-Khumainī, and Sayyid Quṭb, who greatly influenced the Muslim Brotherhood (established in 1928 by Ḥasan al-Bannā), provided an ideology which was translated into many languages. Soon their ideas spread all over the Muslim world and it continues to dominate the extremist ideologues.⁴ Al-Khumainī and Maudūdī made original contributions towards formulating a new Islamic political theory, and Quṭb offered a coherent exposition of Islam as a philosophical system. Maudūdī developed the concept of '*al-islāmu dīnun wa daulatun*' (Islam is a religion and a state) where believers (as vicegerents of God) must establish God's sovereignty on the earth by removing secular forms of the

¹ Jihād: The Trail of Political Islam, P. 82.

² Muḥammad: The Messenger of God, P. 202.

³ Jihād: The Trail of Political Islam, P. 11

⁴ Prophet of Islam, P. 39

government (based on man-made laws) to establish an 'Islamic State' (government by Sharī'ah), justifying the use of jihād (in the form of violent struggle) if required. Influenced by Maudūdī, al-Khumainī laid the basis of the Islamist ideology within the Shī'a system by declaring that Islamic jurists are the true holders of not only religious authority but also political authority, who must be obeyed as "an expression of obedience to God". He spearheaded the "Islamic Revolution" which was actualized in Iran in 1979.¹ Quṭb's most original contribution to the ideology was the relating of the concept of *jāhiliyyah* to modern secular societies. He claimed justification for jihād against Muslim rulers who do not implement Sharī'ah law. The violent secularism of al-Nasser had left Quṭb to espouse a form of Islam that distorted both the message of the Qur'ān and the Prophet's life. Quṭb told Muslims to model themselves on Muḥammad: to separate themselves from mainstream society (as Muḥammad had shifted from Makkah to Madīnah) and then engage in violent jihād.²

The Islamist ideology postulated a qualitative contradiction between Western culture and Islam, portraying Islam as a sui generis and transcendental set of beliefs that was opposed to enlightenment, secularism, man-made democracy, nationalism and relativism.³ The result was the ideology of 'political Islam'. Such ideology gave rise to extremism. Extremism is devoid of reason, and mainly driven by emotions and a flight from reality.⁴

¹ Islamic Government. P. 91

² Islam-A Short History, P. 169

³ Islamic Fundamentalism, on

<http://www.stamplive.com/apu.php?n=&zoneid=8216&cb=1548855159&popunder=1&direct=1>, (accessed on May15, 2016)

⁴ Jihād, Peace and Inter-Community Relations in Islam, P. 23

There is a verse of the Qur'ān which is often misinterpreted: "Be strict in observing justice" (al-Nisā': 135).

In this verse, the word "observe", which was meant as 'following', has been interpreted as 'implementation.' As a result, Islamists hold the view that they have to implement justice on others. They believe that they need to implement a complete system based on justice on others. As such enforcement cannot take place without gaining political power, they make attempts to capture this power. However, the verse simply instructs every individual to follow principle of justice in his personal life.¹

The noted Islamic scholar Maulānā Waḥīduddīn Khān, founder of the Centre for Peace and Spirituality (New Delhi), says that this is a form of extremism and that the ideology of political system is completely alien to Islam. The main aim of such people is to gain political leadership in the name of Islam, while the real aim of Islam is to Islamize individuals and not the state or governments.² The Qur'ān teaches us not to be extremist in our religion. The relevant verse in this regard is: "People of the Book! Do not go to extremes in your religion." (al-Nisā': 171)

Infact, the Prophet Muḥammad cautioning on the tendencies for extremism, had said: "Sedulously refrain from extremism, for previous communities were destroyed only because of their extremist tendencies in religious matters."³ Not following the above Qur'ānic teaching and the saying of the Prophet has only resulted into statements like: 'Islam: A religion that sanctions violence'.⁴

¹ The Prophet of Peace, P. 71

² Jihād, Peace and Inter-Community Relations in Islam, op.cit., 11

³ Musnad Aḥmad, 1/215

⁴ The Telegraph .<http://www.telegraph.co.uk/comment/4265667/A-religion-that-sanctions-violence.html> (accessed on 27 May 2016).

It is relevant here to mention an incident recorded about the life of the Prophet which shows that the political interpretation of Islam was not the model set by the Prophet. In a *ḥadīth* report, it is said:

“Once the angel Gabriel came down and sat by the Prophet. Then, he looked towards the sky and an angel was coming down from the heavens. On seeing him, Gabriel said, ‘This angel, since his birth, has never come down on earth.’ When the angel came to the Prophet, he said, ‘O Muḥammad, God, your Lord, has sent me to you with His message. Do you want God to make you a prophet-king or a messenger-servant?’ Then Gabriel intervened and said, ‘O Muḥammad, be humble for your Lord.’ The Prophet said, ‘Yes, I would like to become a messenger-servant’.”¹

This clearly shows that the Prophet himself never aspired to be a king or a head of state. This *ḥadīth* gives guidance on the role of a person engaged in inviting others towards God realization, in the same way like Prophet of Islam did in his time. We can therefore conclusively deduce from this *ḥadīth* that such a person’s role is not a political one. Rather, it is a non-political role.

Democracy and Freedom of Expression: Many people believe that in Islam there is no room for democracy and freedom of expression. However, this is a baseless claim.

The *Oxford English Dictionary* defines democracy as a system of government by the whole population, usually through elected representatives.² Democracy is a form of government in which people’s representatives manage the socio-political

¹ Musnad Aḥmad: 2/231/7160

² *The Oxford English Reference Dictionary*, second edition

affairs of society. This system is a natural system. Islam is a religion of nature, and so Islam also accepts this form of rule, says Maulānā Waḥīduddīn Khān,¹

Michael Wolfe, a speaker on Islam in universities across the United States, is of the view that Islam is democratic in spirit and advocates the right to vote, educate oneself and pursue a profession. Aḥmad Moussalli, Professor of Political Science at the American University, Beirut, states that the Qurʾān supports democracy in its concepts of *shūrā* or consultation (al-Jāthiyah: 18), *ijmāʾ* or consensus, and *al-ḥurriyyah* or freedom.² John L. Esposito and John Voll assert that 'Islamic movements have internalized the democratic discourse through concepts such as *shūrā* (mutual consultation), *ijmāʾ* (consensus) and *ijtihād* (independent interpretive judgment).'³ Esposito states, "Democracy exists in the Muslim world whether the word democracy is used or not."⁴

Contrary to the claim that democracy has no place in Islam, a study of Islamic scriptures gives a different picture. Islam advocates democracy. Thus, the Qurʾān says: "*Amruhum shūrā bainahum.*" (al-Shuʾarā': 38) This means: "[Those] who conduct their affairs by mutual consultation."⁵ This is the formula of democracy according to Islam, which says that as far as social affairs are concerned, they should be managed by way of social consultation. This is the true meaning of democracy, and Islam advocates this form of governance. The noted Islamic scholar

¹ Interview with Maulānā Waḥīduddīn Khān, New Delhi, 10 June, 2016.

² "Islam and Democracy,"

http://en.wikipedia.org/wiki/Islam_and_democracy, (accessed June 03, 2016)

³ Middle East Quarterly, September, 1994, PP. 7-8.

⁴ The Oxford History of Islam, PP. 675-80.

⁵ Al-Shuʾarā': 38

Fethullāh Gülen states, 'During the rule of first four Caliphs (632-661), the fundamental principles of democracy – including free elections – were fully observed'.¹

There is a misconception that Islam only allows limited democracy and that it has no place for freedom of expression, especially in religious matters. For example, the law on blasphemy cited, which says that any person indulging in denigration of the Prophet of Islam should be killed. We saw what happened in the case of the Charlie Hebdo killings on January 7, 2015, which was widely criticized by the world media.² On January 11, 2015, a Hamburg daily that reprinted the cartoons was hit by arsonists. This was later followed by killings in Copenhagen while a debate on Islam was going on.³ This is totally un-Islamic, says Maulānā Wahīduddīn Khān. There are more than 200 verses in the Qur'ān, which reveal that the contemporaries of the prophets repeatedly perpetrated the same act, which is now called 'blasphemy' or 'abuse' of the Prophet or 'using abusive language about the Prophet'. Prophets, down the ages, have been mocked and abused by their contemporaries (yāsīn: 30); some of the epithets cited in the Qur'ān include "a liar" (Ghāfir: 24), "possessed" (al-Hijr: 06), "a fabricator" (al-Nahl: 101), "a foolish man" (al-A'arāf: 66). The Qur'ān mentions these words of abuse used by prophets' contemporaries, but nowhere

¹ The New Voices of Islam: Reforming Politics and Modernity – A Reader, P. 102.

² BBC, *Charlie Hebdo and its place in French Journalism*. <http://www.bbc.com/news/world-europe-15551998> (accessed on 15 June 2016).

³ The Telegraph, *Copenhagen Shooting During Debate on Islam*, <http://www.telegraph.co.uk/news/worldnews/europe/denmark/11413226/Copenhagen-shooting-during-debate-on-Islam.html>, (accessed on June 01, 2016).

does it prescribe the punishment by lashing or death, or any other physical punishment for abusing the Prophet.

According to a tradition, a poet belonging to a polytheistic tribe once came to the Prophet of Islam in Madīnah to express his thoughts on polytheism. Since it was not the age of the press, people used to express their thoughts in the form of poetry. Poetry was like the massmedia of those times. This person who had come to the Prophet began to recite his couplets. The Prophet was not agitated at all. In fact, to counter the poet, the Prophet sent for Ḥassān ibn Thābit, who was also a poet. When Ḥassān came to the Prophet, he said to him, 'Ḥassān, rise and answer this man.' Then Ḥassān stood up and answered him in the form of couplets.¹

There are many such incidents in the life of the Prophet. This conclusively shows that if anyone says anything against Islam or the Prophet, the response should be on a similar level, that is, word for word, and writing for writing. This also demonstrates that retaliating against the pen with the sword is not the way of Islam. If a pen is used against Islam, it is an intellectual challenge, and not a military challenge. Such occasions require Muslims to present their arguments with reasoning, in peaceful ways, and not by resorting to violence. These occasions are, in fact, to be used as opportunities by the Muslims to present the teachings of Islam to a wider audience, showing its eternal relevance.

This clearly shows that 'abuse of the Prophet' is not a subject of punishment, but is, rather, something that should be responded to by peaceful admonishment. Therefore, any person vilifying the Prophet should not be given physical

¹ Ṣaḥīḥ Muslim, 4/1935-37/2490

punishment. Rather, he should be presented with rational arguments in order to address his mind. In other words, peaceful means should be used to reform the person concerned, rather than trying to punish him.

Islam allows complete freedom of expression, the only condition being that in the name of freedom, one should not cause physical harm to anyone.¹ It is not the concern of democracy to accommodate the sentiments of people. If someone is hurt, the person himself needs to manage it.

An Ideology of Peace: The *Oxford International Encyclopedia of Peace* defines peace as reaching of agreements between two parties; respect for others; quality of life; civil safety and security.² Many scholars simply define peace as absence of war.³ Peace, in fact, means the absence of all kinds of negative feelings, such as hatred, anger and intolerance, because violence is only a manifestation of these negative feelings. Peace, therefore, is the presence of all kinds of good, such as love, compassion and tolerance. Both the Qur'ān and the Ḥadīth attach great importance to peace. We are told in the Qur'ān that peace is one of God's names, that is, al-Salām.⁴ Those who seek to please God are assured that they will be guided by Him to "the paths of peace."⁵ Paradise, which is the final destination of the society of God's choice, is referred to in the Qur'ān as "the home of peace".⁶ Similarly, according to a tradition, the Prophet of Islam observed: God grants to *rifq*

¹ Jihād, Peace and Inter-Community Relations in Islam, PP. 77.

² The Oxford International Encyclopedia of Peace, 3/350.

³ The Ideology of Peace, P. 19

⁴ Al-Ḥaṣṣhr: 23

⁵ Al-Naḥl: 05

⁶ Al-Fajr: 30

(gentleness) what he does not grant to *'unf* (violence).¹ So, when God's dealing with human-beings is based on peace, human beings should also deal in the same way with others.²

An important question that needs to be asked is whether a violent mind can be trained to change for good.

Whenever individuals, groups or communities are faced with a problem, one way to solve it is by resorting to violence. The better way is to attempt to solve the problem by peaceful means, avoiding violence and confrontation. We need peace both at the level of the individual and at the level of society. Here it is important to emphasize that non-violence should not be confused with inaction or passivity. Rather, it is action in the full sense of the word.³

Peace at the Individual Level: Individual minds need to be transformed because individuals constitute the basic units of society and unless change comes at the individual level, no true change can come about in society.⁴ The UNESCO confirms this in its manifesto of peace in the following words:

"Change begins with individuals who work to make their dreams come true. We begin by believing that a Culture of Violence can change to a Culture of Peace."⁵

At the individual level, Islam emphasizes the importance of converting negative thinking into positive thinking through a process of *tazkiyah* (Ṭāhā: 76). Tazkiyah means spiritual purification which is the main target of every man. Peace,

¹ Abū Dāwūd, 4/255

² *Islam and World Peace*, P. 61.

³ True Jihād, P. 46.

⁴ The Qur'ān and World Peace, P. 1

⁵ UNESCO. *Manifesto of the Culture for Peace*,

<http://www.peace.ca/unesco.htm>(accessed 06 June 2016).

therefore, is a well-planned effort or action, as a peace-loving person will first think and then act, whereas a violent person will first act and then think.¹ This is of crucial importance when seen in the context of the Creation Plan of God in the Qur'ān. According to the Creation Plan, God has bestowed freewill on human beings in order to test us in this world. Obviously, where there is freewill there will also be misuse of it. There will always be individuals in society who will choose to misuse their freedom. Since God Almighty is testing all of us therefore he will not abolish the freewill and as a result it will lead to problems and evils in the society due to its misuse.²

The truth is that the problems will always remain in society. We cannot eliminate problems from society. We cannot establish an absolutely ideal society. In the light of this reality, the only option we have when faced with unpleasant situations is to overlook problems and take advantage of the available opportunities.³ In this way, we will be able to convert our negativity into positivity. This is the only way by which we can live with peace of mind in this world. If we do not learn to convert negativity into positivity, we will never experience peace of mind in this world. We will remain a victim of stress and tension.

Islam emphasizes maintaining peace of mind, which is an internal process or a way of thinking, and not something dependent on the external environment. This is also mentioned in the UNESCO's Preamble in these words:

¹ Islam and World Peace, P. 37

² Interview with Maulānā Waḥīduddīn Khān, 28 February, 2015

³ Islam and World Peace, P. 37

“Since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed.”¹

While UNESCO made this observation in the 20th century, the Prophet of Islam gave this formula to the world in the 7th century in these words:

“As regards the reformation of human beings, there is only one really important thing, and that is, the reformation of the mind. Change people’s minds and their whole life will be changed.”²

In this tradition, the change of the mind and thinking of an individual is the centre of transformation. According to this view, the mind is the most important instrument for changing individuals from the culture of violence to the culture of peace. The transformation paradigm thus focuses on the inner transformation of the individual at the level of the mind. According to Islamic teachings, it is such a transformed soul, referred to as *al-naḥḥ al-muṭma’innah* in the Qur’ān, who will be able to make this world a peaceful world and, with God’s grace, will inhabit the eternal home of peace in the eternal world after death.

There is an example of trying to manage peace at one’s own level in the life of the Prophet of Islam. The Prophet Muḥammad received his first revelation in 610 A.D. in Makkah. God ordained that he has to carry out the mission of spreading the message of God.

The House of the Ka’bah, which was built as the house of monotheism by the Prophet Abraham and his son Ishmael, later

¹ UNESCO Constitution,
[http://portal.unesco.org/en/ev.phpURL_ID=15244&URL_DO=DO_TOPIC
&URL_SECTION=201.html](http://portal.unesco.org/en/ev.phpURL_ID=15244&URL_DO=DO_TOPIC&URL_SECTION=201.html), (accessed May 30, 2016).

² Ṣaḥīḥ al-Bukḥārī, No of the Ḥadīth: 50

on became a centre of polytheism, with 360 idols installed in it.¹ The initial Qur'ānic revelations, one might think, might well have demanded the purification of the Ka'bah, but this would have given rise to a serious problem and would have led to confrontation with the idolaters who controlled the Ka'bah. But the earlier revelations made in the Qur'ān was: "Purify your vestments".² This means to purify one's moral character. The Prophet did not react to his opponents or resort to any confrontation. Rather, he continued to perform his prayers for thirteen long years, accepting the status quo.

Peace and positivity are interrelated in the sense that if one maintains one's positivity in a problematic situation, it will make him peaceful at the mental level. In this way, he would be able to encash the situation by re-planning or reorganizing his plan of action. Moreover, this fact assumes significance when we realize that negative feelings will prevent the development of a positive personality. According to Islam, only purified souls will enter Paradise.³ And purification of the soul is another name for developing positive thinking in oneself. Positivity, thus, is not to be positive in positive circumstances, but it is to try to live with a positive mind even in negative circumstances. This is another name for positive status quoism, which is nothing but availing of whatever opportunities that still remain in a given situation.⁴ Since converting negativity into positivity is a psychological process, one has to awaken one's mind in order to achieve peace at the individual level. This can be termed as striving to stay on a

¹ In the Footsteps of the Prophet, P. 9

² Al-Muddaththir: 04

³ Tāhā: 76

⁴ Islam and World Peace, P. 72

culture of peace. The motto for one to maintain peace is: 'If you want peace, be peace. Be an instrument of peace'.¹

Peace at the Social Level: To promote social peace, it is important to formulate an ideology of peace. Peace is a basic requirement for human beings. However, history shows that people have often resorted to violence when confronted with challenging circumstances. Adhering to peace or adopting a peaceful course of action in challenging circumstances is possible only when there is a very strong justification for peace. Many Muslims complain of being discriminated against in society. In a society where people from different faiths co-exist, there is bound to be cultural conflict, but cultural conflict does not pose a danger. Rather, it is a blessing in disguise.² These conflicts initiate a healthy process, defined by Arnold Joseph Toynbee in his *A Study of History* as the mechanism by which civilization is produced. According to Toynbee, once a civilization is brought into existence, its growth is a matter of course.³ Central to this path of progress is peace.

The truth is that where there is peace, there are opportunities. Opportunity is an integral part of peace, and opportunity is essential for all kinds of constructive activities. Without peace, there is no opportunity, and without opportunity there is no scope for progress and development.

No excuse whatsoever justifies the use of violence, in individual or national life. Regardless of how unfavorable circumstances might be, an environment of peace is indispensable. We must maintain peace unilaterally, for

¹ Peace Paradigms: Five Approaches to Peace in Peace, 24/3, October-December 2002), P. 3

² Islam and Peace, P. 106

³ A Textbook of Historiography, P. 220

nothing that we desire can be achieved without it. If we fail to establish peace, we must face destruction in every field of life. The option for us is not between peace and no peace, but, rather, between peace and annihilation. Therefore, Islam advocates the establishment of peace for the sake of peace.

Peace with Justice: A Wrong Choice: The case of modern Japan illustrates the success of the formula of securing peace for its own sake. By the time of the Second World War, Japan was of the view that it could fulfill its national goals by means of military action. But it suffered a severe defeat in this war. America dropped two atomic bombs on two Japanese cities. Japan's economy was destroyed. After the war, a new thinking surfaced amongst the Japanese. Removing themselves from the path of war and confrontation, they centred all their efforts on the fields of education, commerce and industry. The result of this change was that an annihilated Japan could stand up once again and become an international economic power.

The lesson we can learn from the example of Japan is that even though one may have suffered some loss, one is still in possession of many resources, on the basis of which one can rebuild one's life. Muslim leaders who say that they, too, want peace but only after justice has been delivered, fail to understand the importance of peace for its own sake. The great benefit of the principle of securing peace for its own sake is that by adopting this policy one is in a position to utilize one's energies towards constructive pursuits, without wasting one's efforts in destructive activities. And, it is only by engaging in constructive activities that we can achieve success in this world.

The principle of establishing peace for its own sake can be drawn from the life of the Prophet Muḥammad. The treaty of

Ḥudaibiyyah (628 AD), between the Prophet and his opponents, provides a striking example of this principle. This treaty established a truce between the Prophet and his opponents for a period of ten years. However, the terms of the treaty were dictated by the opponents, who were far more powerful and in greater numbers than the Muslims. From the details of the peace treaty, it is clear that the conditions of this treaty were quite unfair. But the Prophet accepted this treaty because it gave the Muslims a peaceful environment to carry on with their activities of disseminating the message of Islam. The result of securing peace was that within a short span of two years, Islam gained so many followers that its opponents could no longer think of waging war against the Muslims.

It is because of this positive aspect of peace that the Qurʾān says: “Reconciliation is best.”¹

There are some individuals and groups who resort to violence in the name of justice. This violence, which is borne out of emotional reaction, does not help them achieve justice. In turn, it leads to destruction. Therefore, the only option that we have is to strive to maintain peace, even if it is secured at the cost of justice. One should establish peace unilaterally as peace opens the door of opportunities. By utilizing these opportunities, one can achieve success and justice. According to Islam, the only practicable formula of success is: ‘Ignore the problems, avail of the opportunities’.

Any violence of killing in the name of Islam is totally unlawful. The Qurʾān tells us:

¹ Al-Māʾidah: 128

“Whoever killed a human being-except as punishment for murder or for spreading corruption in the land-shall be regarded as having killed all mankind” (al-Mā'idah: 32).

To kill someone is a violation of respect for life. Killing someone without any justification is like killing the entire humanity.¹

The Qur'ān further says: “Permission to fight is granted to those who are attacked, because they have been wronged.” (al-Ḥajj: 39)

The above verse clearly shows that the only war permissible or legitimate is defensive war. Any other war has no justification in Islam. It is important here to analyze a prominent view which says that one of the factors why there is intra- and extra-Islamic conflict is because Islam lacks stability since it does not have a dominant centre.² However this is totally baseless as Islam has given an eternal ideology which is based on the principles of peace. Therefore, the right way to look at the disorder or instability among the Muslims in general or Muslim countries in particular is not by passing judgment on Islam, but, rather, by gauging Muslims in the light of Islamic teachings.

Conclusion: Today, when someone talks about Islam, jihād comes next in sequence. Jihād is not a mysterious thing. Its simple English meaning is to struggle with maximum effort for a cause, with no relation to violence. The present case of terrorism by some Muslims is of unawareness as they are blind to the many opportunities present in the modern world. They only know the ‘sword culture’ of the past, and have now translated it to guns and bombs. They are oblivious to the

¹ Islam and World Peace, P. 42

² The Clash of Civilizations and the Remaking of World Order, P. 264

openness in the present world, which is meant for everyone. However, there is only one condition to avail it, which is, not to take the course of violence, but to adhere to the path of peace. If Muslims understand this, they will realize that their real purpose is to work in the ideological field and towards building of ideological empire and not a political empire. Muslims were left behind in education, which is what had happened with Jews of earlier periods, who lived in ghetto mentality and supremacism. This changed after the Jews went to America and Europe. They developed a scientific mindset, gained modern education and discovered the new world.

Islam began as an ideology, but was later interpreted in political terms. The failure of violence being done in the name of Islam is a proof that God is showing Muslims a sign that their method of terrorism is wrong and needs to be changed.

Muslims need to rediscover Islam, and in this way the doors of opportunity will open for them.

The real purpose of Islam therefore is to convey to people the message of Islam based on monotheism, its goal being to make people realize the existence of the one and only one God and to bring about a revolution in their hearts and minds so that God becomes their greatest concern.

Such a purpose cannot afford wars and violent confrontations. When a state of war and violence prevails, the normal atmosphere becomes non-conducive for intellectual movements and spiritual correction becomes difficult. It cannot be denied that peaceful circumstances produce a favorable environment for Islam, while violent circumstances inevitably result in antagonism towards Islam. It is from intellectual awareness alone that a non-violent world and a peaceful society can be constructed.

The Prophet of Islam received his first divine revelation in Makkah in the year 610 A.D. God gave him the mission to propagate the belief in *tauḥīd* or the oneness of God. Change in the minds of people is very much dependent on an environment which is peaceful, so that people may accept it. Violence ridden atmosphere will only take people away from the call of God. The key to success is therefore peace, as it creates favourable atmosphere for success. The culture of peace is the culture of universe, which has been functioning for millions of years without any failure. If the cosmos would have been governed by the culture of violence, it would have been completely devastated. The Creator wants the same culture of peace to prevail among human beings as prevails throughout the rest of the universe.

The Qur'ān and the life of the Prophet clearly indicate that the aim of Islam is transformation of people's minds. This is the beginning of Islamic mission as well as its final destination.

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Western Education: A Critical Analysis from the Islamic Viewpoint

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Abstract

Many people believed that Islam is against Western education, because a significant number of people who are non-literate in Western education bear Muslim names and the philosophy and ideology of Boko Haram Condemned Western Education. This paper, therefore, looks at the Islamic concept of education, its aims and objectives, history of Islamic education and the contributions of early Muslims to the development of education. The paper also, traces the advent of Christianity/Western education and the dangerous aftermath of Western Education on Islam/Islamic education. The paper reveals that, Islam has, from its inception, placed a high premium on education and has enjoyed a long and rich intellectual tradition. Education occupies a significant position within Islam, as evidenced by more than 800 references to it in the Glorious Qur'ān. The importance of education is repeatedly emphasized in the Glorious Qur'ān with frequent injunctions whether such knowledge is Islamic or Western education. Historically speaking, the West has borrowed a great deal of intellectual property, from Arabs and Muslims in general. It also shows that, the main purpose behind

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establishing Western Missionary schools was to plant poisonous seeds of polytheism and disbelief in the hearts of the Muslim children and deprive them of Islam so that they might not remain as Muslims, even though they don't embrace Christianity.

Introduction:

Western education contributes immensely to the relevance of any individual and his fitness into the social strata in the society. It is however disheartening to note here that a significant number of people who are non-literate in Western education bear Muslim names. As many of those involve in white collar jobs are non-Muslims, a very large number of people found in the blue and pink-collar jobs are Muslims. This is noticeable in the various market places, motor parts where majority of petty traders, hawkers and commercial drivers answer to Muslim names. Muslims are the majority in terms of population but minority resource-wise. If Muslims in Nigeria are 60 percent, it follows that 60 percent of doctors in the country should be Muslims, but this is not the case, ninety percent of doctors in Nigeria today are Christians. 90 percent of the lecturers in higher institutions are Christians, more than 70 percent of the people who find employment in this country today are Christians.¹ But one find higher population of Muslims at the motor parks as drivers and bus conductors, as hawkers of sachet water, vulcanizers and people on the street generally.

This led many people including Muslims and Non-Muslims to have negative perceptions about Islam in relation to intellectual discovery and the quest for knowledge albeit

¹ *Sunan Ibn Mājah*, 1/81

ignorantly. They believe that Islam is all about Glorious Qur'ān learning where adherents of the faith sit and memorize texts of the Holy Book. This paper, therefore, intends to study the Islamic perspectives on Western education so as to know the real position of Islam on Western education.

Islamic Concept of Education:

The Prophet (PBUH) preached that acquisition of knowledge is obligatory upon both Muslims male and female.¹ He also acknowledges the importance of traveling to far off place to enhance the experience OF acquiring knowledge even if you have to travel to China.² Islamic philosophy of education envisages “righteous thinking and action” to make the individual aware of his purpose of creation and to identify himself and to have cognizance of Allah. Islamic concept of philosophy preaches that the purpose of life is the achievement of Allah's pleasure.³ ‘This pleasure does not restrict the human activities to mere worships of Allah but it educates the people to realize the system of rights of all the living creatures and also the non-living things which are the requirements to establish an exemplary worth living society’.⁴ Chapter 96 of the Glorious Qur'ān is the very first chapter to be revealed. It starts with the word “read” it says, “Read in the name of the preserver, who created, who created man from a clot of blood. Read and thy preserver is the greatest

¹ Ibid

² https://www.google.com/search?q=Posted+by+Khalid+Rawat+at+Wednesday,+August+20,+2008+Labels:+Islamic+Philosophy&ie=utf-8&oe=utf-8&rls=org.mozilla:enUS:official&client=firefox-a&gfe_rd=cr&ei=bZblVub-NcaN8Qfx54WwBw&gws_rd=ssl4, Retrieved on April 20, 2016

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⁴ Values of Education in Life, <http://pakphilosophy.blogspot.com.ng/20080801archive.html>, Retrieved on April 20, 2016

Benefactor: he taught through the pen. He taught man what he did not know.” However, the following are some of the characteristics of Islamic concept of education:

- I. Islamic philosophy of education is unique and universal in nature in comparison to the philosophies of education of other countries and as well as philosophy of idealism, realism, naturalism and pragmatism. This is the philosophy created by Allah for the guidance of human minds.
 - II. According to the Islamic concept of education philosophy, Allah is the chief source and centre of knowledge. It is Allah who is like possessor of all the information of the universes and He is the only source of authentic knowledge through his revelations, the Prophet has also been provided knowledge. According to Islam, acquiring of knowledge is compulsory for every Muslim and it is the modest desirable activity of human beings in the sight of Allah.
 - III. Islam supports to make knowledge purposeful. Islamic concept of education is not only theoretical or imaginary but it almost adopts the shape of a regular and practical aspect. Apart from acquiring pleasure of Allah by having education, man can get other benefits also which include:
 - (a) University of education
 - (b) Progress in literature
 - (c) Progress in science
 - (d) The know-how about religious education
 - (e) The know-how of ethical and moral principles
 - (f) Feelings
 - (g) Citizen's right and duties leadership in political principles
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(h) Use of natural resources.¹

According to the Islamic philosophy, the purpose of life and the purpose of knowledge are both same purpose. Hence, the purpose for which Allah has created the man is same as the purpose of acquiring knowledge as the creation of man is for acquiring the pleasure of Allah and this cannot be fulfilled by only worship. Islam does not allow man to lead the life of hermit.² Therefore, to ensure the pleasure of Allah along with all the prayers the believers have to participate in social and political affairs of the society which have been entrusted by Allah to all the Muslims. Islam also clearly makes its followers to understand the ascent of humanitarianism and provide complete opportunities to meet the needs of life. According to the principles of Islamic education, the complete and versatile development of human being becomes possible. Equal attention is paid to spiritual, emotional and moral growth on one hand and to economical and social growth on the other hand.³ As such none of the human wants to escape from being encompassed by the Islamic concept of education.

Aims and Objectives of Islamic Education:

The Arabic Language has three terms for education, representing the various dimensions of the educational process as perceived by Islam. The most widely used word for

¹ Islamic Concept of Education,
<http://pakphilosophy.blogspot.com.ng/2008/08/islamic-concept-of-education.html>, Retrieved on April 20, 2016

² Islamic Ideology and Education,
<http://pakphilosophy.blogspot.com.ng/2008/08/islamic-ideology-and-education.html>, Retrieved on April 20, 2016

³ Islam - History of Islamic Education, Aims and Objectives of Islamic Education, <http://education.stateuniversity.com/pages/2133/Islam.html>, Retrieved on April 20, 2016

education in a formal sense is *ta'līm*, from the root '*alima* (to know, to be aware, to perceive, to learn), which is used to denote knowledge being sought or imparted through instruction and teaching.¹ *Tarbiyah*, from the root *raba* (to increase, to grow, to rear), implies a state of spiritual and ethical nurturing in accordance with the will of God.² *Ta'dīb*, from the root *aduba* (to be cultured, refined, well-mannered), suggests a person's development of sound social behavior. Therefore, education in the context of Islam is regarded as a process that involves one as a complete person, including his rational, spiritual and social dimensions. The comprehensive and integrated approach to education in Islam is directed toward the "balanced growth of the total personality through training man's spirit, intellect, rational self, feelings and bodily senses such that faith is infused into the whole of his personality".³ In Islamic educational theory, knowledge is gained in order to actualize and perfect all dimensions of the human being. From an Islamic perspective the highest and most useful model of perfection is the Prophet Muḥammad, and the goal of Islamic education is that people be able to live as he lived. Naṣr⁴ said that "while education does prepare humankind for happiness in this life, its ultimate goal is the abode of permanence and all education points to the permanent world of eternity". To ascertain truth by reason alone is restrictive, according to Islam, because spiritual and temporal realities are two sides of the same sphere.

Many Muslim educationists argue that favouring reason at the expense of spirituality interferes with balanced growth.

¹ *Educational Theory: A Qur'ānic Outlook*, PP. 23-30

² *Aims and Objectives of Islamic Education*, PP. 32-34

³ *Islam, Secularism, and the Philosophy of the Future*, PP. 12-13

⁴ *Ta'alīm al-Muta'allim: Ṭarīq al-Ta'allum*, PP. 23-30

Exclusive training of the intellect, for example, is inadequate in developing and refining elements of love, kindness, compassion and selflessness, which have an altogether spiritual ambiance and can be engaged only by processes of spiritual training. Education in Islam is twofold: acquiring intellectual knowledge (through the application of reason and logic) and developing spiritual knowledge (derived from divine revelation and spiritual experience). The worldview of Islam, provision in education must be made equally for both.¹ Acquiring knowledge in Islam is not intended as an end but as a means to stimulate a more elevated moral and spiritual consciousness, leading to faith and righteous action.

History of Islamic Education:

Islam has from its inception, placed a high premium on education and has enjoyed a long and rich intellectual tradition. Knowledge occupies a significant position within Islam, as evidenced by more than 800 references to it in the Glorious Qur'ān. The importance of education is repeatedly emphasized in the Glorious Qur'ān with frequent injunctions, such as "God will exalt those of you who believe and those who have knowledge to high degrees" (58: 11). "O my Lord! Increase me in knowledge" (20: 114) and "As God has taught him, so let him write" (02: 282). Such verses provide a forceful stimulus for the Islamic community to strive for education and learning. The advent of the Glorious Qur'ān in the seventh century was quite revolutionary for the predominantly illiterate Arabian society.² The starting of Islamic education was Qur'ān recitation, and the first word was "*Iqra*" that

¹ *Crisis in Muslim Education*, PP. 10-13

² T.J. Al-Alawni: "*Taqīd and the Stagnation of the Muslim Mind*." *American Journal of Islamic Social Sciences*, 1991, 8:513-524.

means “read”. Arab society had enjoyed a rich oral tradition, but the Glorious Qur’ān was considered the word of God and needed to be organically interacted with by means of reading and writing its words.¹ Hence, reading and writing for the purpose of accessing the full blessings of the Glorious Qur’ān was an aspiration for most of the Muslims. Thus, education in Islam unequivocally derived its origins from a symbiotic relationship with religious instruction. Thus, in this way, Islamic education began. Pious and learned Muslims, dedicated to making the teachings of the Glorious Qur’ān more accessible to the Islamic community through Islamic school, taught the believer in what came to be known as the *kuttāb*.² The *kuttāb* could be located in a variety of venues mosques, private homes, shops, tents or even out in the open. Historians are uncertain as to when the *katātīb* were first established, but with the widespread desire of the believer to study the Glorious Qur’ān, *katātīb* could be found in virtually every part of the Islamic empire by the middle of the eighth century. The *kuttāb* served a vital social function as the only vehicle for formal public instruction for primary-age children and continued so until Western models of education was introduced in the modern period. During the golden age of the Islamic empire (usually defined as a period between the tenth and thirteenth centuries). When Western Europe was intellectually backward and stagnant, Islamic scholarship flourished with an impressive openness to the rational sciences, art and even literature.³ It was during this period

¹ S.A. ‘Alī: “Islam and Modern Education.” *Muslim Education Quarterly*, 1987, 4 (2):36–44.

² B.J. Cook: “Islamic Versus Western Conceptions of Education: Reflections on Egypt.” *International Review of Education*, 1999, 45:339–357.

³ Talbani, Azīz: “Pedagogy, Power, and Discourse: Transformation of Islamic Education.” *Comparative Education Review*, 1996, 40 (1):66–82.

that the Islamic world made most of its contributions to the scientific and artistic world.

Also throughout Islamic history, education was a point of pride and a field Muslims have always excelled in. Muslims built great libraries and learning centers in places such as Baghdād, Cordoba, and Cairo.¹ They established the first primary schools for children and universities for continuing education. They advanced sciences by incredible leaps and bounds through such institution, leading up to today's modern world.² Some schools throughout the Muslim world continue this tradition of informal education. At the three holiest sites of Islam the Ḥaram in Makkah, Masjid al-Nabawī in Madīnah and Masjid al-Aqṣá³ in Jerusalem, scholars regularly sit and give lectures in the Mosque that are open to anyone who would like to join and benefit from their knowledge. However, as time went on, Muslims began to build formal institutions dedicated to education. From primary to higher education dating back to at least the 900s, young students were educated in a primary school called a *maktab*. Commonly, *maktabs* were attached to a mosque, where the resident scholars and imāms would hold classes for children.⁴ These classes would cover topics such as basic Arabic reading, writing, arithmetic, and the basics of Islamic laws. Most of the local population was educated by such primary schools throughout their childhood. After completing the curriculum of the *maktab*, students could go on to their adult life and find

¹ Ibid

² See: *The Muqaddimah, An Introduction To History*

³ Lost of Islamic History, <http://lostislamichistory.com/ibn-khaldun-taxes/>, Retrieved on April 20, 2016

⁴ Laffer, Arthur. "The Heritage Foundation." *Heritage Foundation*, <<http://www.heritage.org/research/reports/2004/06/the-laffer-curve-past-present-and-future>>, Retrieved on April 20, 2016

an occupation, or move on to higher education in a *madrasa*, (school). *Madrasas* were usually attached to a large mosque. Examples include Al-Azhar University in Cairo, Egypt (founded in 970) and al-Karaouine in Fes, Morocco (founded in 859). Later, numerous *madrasas* were established across the Muslim world by the great Seljuk vizier, Nizām al-Mulk.¹ At a *madrasa*, students would be educated further in religious sciences, Arabic, and secular studies such as medicine, mathematics, astronomy, history and geography, among many other topics. In the 1100s, there were 75 *madrasa* in Cairo, 51 in Damascus, and 44 in Aleppo.² There were hundreds more in Muslim Spain at this time as well.

These *madrasas* can be considered the first modern universities. They had separate faculties for different subjects, with resident scholars that had expertise in their fields. Students would pick a concentration of study and spend a number of years studying under numerous professors³ Ibn Khaldūn⁴ notes that in Morocco at his time the *madrasa* had a curriculum which spanned sixteen years. He argues that this is the “shortest (amount of time) in which a student can obtain the scientific habit he desires, or can realize that he will never be able to obtain”. When the students completed their course of study, they would be granted an *ijāzah*, or a license certifying that they have completed that program and are qualified to teach it as well. *Ijāzahs* could be given by an individual teacher who can personally attest to his/her

¹ See: *Daily Life in the Medieval Islamic World*

² Ibid

³ *Daily Life in the Medieval Islamic World (Daily Life Through History)*, <http://www.amazon.com/Daily-Medieval-Islamic-Through-History/dp/0872209342>, Retrieved on April 20, 2016

⁴ Ibid

student's knowledge, or by an institution such as a *madrassa*, in recognition of a student finishing their course of study.¹ *Ijāzahs* today can be most closely compared to diplomas granted from higher educational institutions.

The Contribution of Early Muslims:

It is historically proved that the West has borrowed a great of intellectual property from Arabs and Muslims in general. The numerical system, 1,2,3 is of Arab roots first developed by Persian and Arab mathematicians based in India.² Furthermore, in mathematics, algebra, in its most standard form was created by a Muslim scholar by the name Muḥammad ibn Mūsá al-Khawārizmī in Baghdād around 820 AD in his book 'Ḥisāb al-Jabr wa al-Muqābalah'. Algebra is actually "Al-Jabr" from the title of his book which simply means the book on calculation by completion and balancing.³ Similarly, algorithm is a corruption of the learned man's name "al-Khawārizmī" called as "algoritmi". He was a well known scholar in the Abbasid caliphate of Baghdād among many other renowned scholars.⁴ In Spanish and Portuguese, this name is the word for digit i.e. guarismo. Ibn Sin was known to have conducted the first successful colic surgery. And Ibn Nafīs performed the first successful eye surgery.⁵

Caliph Hārūn is said to have founded a college and an academy of science in Baghdād. It was at this Bait al-Ḥikmah (House of Philosophy) that most of the earliest studies and

¹ *Lost History*, P.34

² Aims and Objectives of Islam education, P.32

³ A. S.Ausef: *Islam and Modern Education*", Muslim Education Quarterly 4(2): 1979, 36-44

⁴ The Impact of Islamic Schools on African Muslims, 1/20

⁵ Major Themes in Islamic History in Africa, P. 34

research by Muslim scholars were carried out.¹ The contribution of the Muslims in the field of science and Philosophy then is tremendous. In the field of astronomy, the works of Yaḥyá bin Maṣṣūr, Sanad bin ‘Alī and ‘Umar Khayyām were remarkable.² The numerical systems now widely used all over the Western world owe their origin to Muslim scholars. Some scholars have pointed out the words like alcohol, alembic, and alkali are of Arabic origin and that these together with a number of chemicals (such as sulphuric add. Nitric acid. Postassium ammonia salt, etc.) are discoveries of Muslims scholars.³ The works of Rāzī (notably the “container”) and the well-known Ibn Sīnā’ or Avicenna (whose ‘Canon’ is still a rich source of Scientific lore) are considered advanced works even by contemporary standards. Ibn Zohr of Muslim Andalusia (Spain) is said to have, in the 12th century A.D⁴ introduced a method of scientific observation in medicine surgery and pharmacology. Ibn Baiṭār is regarded as one of the foremost botanists of the Muslim era of glory. He lived in Malaca (a city in Andalusia) where he wrote his two great works on Bot-my. As is generally conceded by western scholars it was through the writing of Muslim historians and travelers that much of the interior of Africa was known.⁵ The foremost of them were Ibn Bābel and Ḥassān bin Moḥamed al-Wazza al-Zayyātī, re-named Leo Africans by the Venicians.⁶

¹ Restructure of Islamic Education, P.40

² Ibid

³ Ibid

⁴ The rise of colleagues Institutions of Learning in Islam and the West, PP. 10-13

⁵ The Story of the Qur’ān: its History and Place in Muslim Life, P 10

⁶ Ibid

The Advent of Colonial Masters, Christianity and Western Education:

The advent of white men in Nigeria as an example can be attributed into two phases. The first phase was in fifteen century, in the wake of geographical discoveries and when the European explorers were set on the sea seeking the route the India. The Portuguese reached Benin in about 1477.¹ According to Fafunwa (2002),² as early as 1472, Portuguese merchants reached Lagos and Benin. In 1485, the merchants have engaged the people of Benin in pepper trading and Oba (King) of Benin sent an envoy to the Portuguese royal court. Perhaps, the Portuguese were initially concerned with the trade but they conceived that Africans had to be civilized so as to become a good customer. He added that, to be civilized, according to them, is to be Christianized and have rudiment Western education. The missionary activities started in Benin in 1515 by Catholics Missionaries and established a school for converted princes and children of notable chiefs in King's palace. In the same year, Gasper, the Bishop of the Diocese of Sao tome sent Augustinian monks to visit Warri. Consequently, a son of Olu of Warri was baptized with a given name of Sebastain.³ Afterward, Sebastian succeeded his father and gave Portuguese missionaries enormous support and his son Domingos was sent to Portugal to be trained for priesthood.⁴ Despite all these, there were other obstacles that outweighed the favour and which led to the abandon of the

¹ History of Muslim Education, P. 23

² *The Concept of Education in Islam*. A Framework for an Islamic Philosophy of Education, PP. 12-14

³ *The Philosophy and Objectives of Education in Islam*, P. 21

⁴ A.Taleban: Pedagogy, Power and Discourse, Transformation of Islamic Education, Comparative Education Review 40 (1), 1996, 66-82

project. Second phase and the beginning of everlasting impacts began in September 1842 when the first British Christian mission landed at Badagry. The liberated slave from Sierra Leone had been engaged in trading with Yoruba region and spreading Christianity and the first established church was dominated by those ex-slaves.¹ The missionaries, however, were the custodian of education which was a tool for conversion because education by then aimed at producing Christians who can read Bible and perform services.

“.....it must be kept in mind that the church undertook the business of education not because it regarded education as good in itself, but because it found that it could not do its own proper work without giving its adherents, and especially its clergy, as much of the formal learning as was required for the study of the sacred writings and for the performance of their religious duties”.²

It can be deduced from this segment that the advent of colonial masters led to the introduction of new religion, Christianity, which is added to the two available religions, Yoruba traditional religion and Islam. Likewise, the Western type of education crept in through the coming of Christianity. Obviously and without exaggeration, all these had impacts positively or negatively on religions on the ground.

The first standard school set-up by the Colonial Government, is called C.M.S. Grammar School, while C.M.S. stand for “Christian Missionary School”. These schools were built across

¹ *Aims and Objectives of Islamic Education*, P. 22

² Ibid

the whole West Africa in the early 18th century¹ and still existing till present day. The schools were heavily financed by colonial government through African blessed natural resources. Meanwhile, the other religions are West African before the Christianity was neglected. When the colonialists came to Nigeria in the 19th century, together with Christian missionaries they discovered that Islam had firmly established itself in most parts of the North and in some parts of the West of the country.²

The School is fully designed for African children who were Christians or ready to change their religion into Christianity. Directly or indirectly, Christian missionaries controlled government through these systems and rendered many African children into Christianity religion. In some cases, they demanded the conversion of beneficiaries of the system into Christianity.³ Although they did not quite succeed in converting everybody who went through the system into their own religion, the effect of their attempt left a lasting impact on the mentality of the Muslims. This is because Muslims were only able to resist conversion into the colonial religion, they were not able to resist the system of education. As a result, the colonial system of education which is largely based on their culture and social values remained behind (after their departure) to do what their religion would have done. Indeed,

¹ A.Uzima: A Brief History of Madarassas with Comments on Curricula and Current Pedagogical Practices. 2003, <http://www.frcu.eun.eg>, Retrieved on April 20, 2016

² Will Ross: Nigeria Schools walk line between Islamic and Western Traditions, <http://www.bbc.com/news/world-africa-27658382>, Retrieved on April 20, 2016

³ F. B. R. Yasin and M. Shahjani, "Islamic Education: the Philosophy, Aim, and Main Features", *International Journal of Education and Research*, 2013), 1:10.

this action of colonial government promoted Christianity and eradicated other religions among the Africans.¹

As a result, some Muslims did not see anything good in Western education. They strongly maintained and always preached that it corrupts the youth. Children should have only the knowledge of the Qur'ān or Arabic and Islamic Studies. They maintained that this alone can help Muslims in this world and in the Hereafter. In schools and universities, children are exposed to western civilization, they become nominal Muslims. If such should continue; they maintained, the future of Islam is doomed. This is why many Muslims refused to send their children to school.

The Dangerous aftermath of Western Education on Islamic Education:

This deplorable situation resulted in different kinds of dangerous problems, which are not hidden from the scrutiny of Muslims. They can be summarized as follows:

1. When Muslim children go to those schools and obtain education according to their curriculum, they are deprived of faith belief and the respect of Religion is taken away from their hearts. They stoop to the level that they start looking upon it as a useless thing.
2. Some of the religious-minded Muslims who are impressed by such an education have divided their religions and worldly affairs into two departments declaring religion and faith as a private matter in life which is limited into *madrasa* and mosques, fasting and praying. Consequently they have become utterly liberal in their religious outlook, which is nothing but a stark Jewish and Christian ideology.

¹ Ibid

3. Many Muslims who are brought up under the environment of Western education fall prey to doubts and misconceptions with regard to fundamental beliefs and tenets of Islam. The gullible group amongst them suffering from inferiority complex, lead their lives, nurturing these doubts in their minds, while the liberals, having developed a broadminded outlook from their secular education, start to attack Islam and its pristine teachings as it is notice in the columns of many newspapers and magazines today.
 4. The concept of modesty, chastity and purity have all but disappeared from people's minds and lost their place in their hearts. On the other hand, immodesty and immorality are thought to be a fashion and demand of the hour and the people who respect the great moral values of Islam, they are branded orthodox, conservative, and traditionalist, ignorant of the modern trends.
 5. Good manners civilized behaviour, humanity, and ethical values have been replaced by brutality, rudeness and an uncivilized mode of life. It has become very common to ridicule good manners and noble human qualities preached by the religion of Islam. The modernist among Muslims urinate standing and consider it as part of enlightenment. If others urinate sitting, they stick on them the label of "orthodox". They take their meals standing, scattering their food all around them and commit uncivilized deeds that go against the Holy Qur'ān and Sunnah and regard them as a great sign of enlightenment.
 6. Since this type of education invites only to pleasure, luxury, material life and complete enjoyment, every educated person becomes a slave to his desires and becomes eager to amass more wealth by any means without distinguishing
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between *Halāl* and *Harām* and having compassion towards others among his brethren, the have-nots from the lower strata of economic society. The doctors want to fill up their pockets without caring much for the treatment of the patients, in the same way, at the time of marriage, every educated Muslim who has earned a degree after seeking a secular education seeks a hefty “dowry”, in cash from the guardians of the girls they intend to marry because his parents have spent a lot of money in the way of his education. He wants to compensate here without burdening himself. He does not care whether Islam has sanctioned this practice or not.

7. The inevitable result arising from this education is to seek after worldly comforts and pleasures, more wealth and self-indulgence, by hook or by crook. The Muslims educated on these lines develop in themselves a tendency to despise the poor and needy. This is the reason this class of Muslims makes a society of their own and some among them feel it derogatory to their status to attend the congregational prayers at the mosque, because poor people usually come to the mosques to say their prayers. In the same manner, this group of Muslims keeps away from the Islamic scholars and shuns attending their discourses and lecture gatherings because the Islamic scholars are in most cases, poor and simple in their life styles. Also, they do not want them to attend their marriage ceremonies. Only the richest and well-to-do classes are invited on such occasions. They take it as an insult to invite the lower class and the poor among the Muslims on such occasions. Clearly, these are few major evils, which are nourished in the hearts of today's modern educated Muslims, some of them even can destroy their faith, while some others'
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practices are contrary to Islamic teachings and are considered as great sins in the teachings of Islam.

Western Education in Islamic Point of View:

There is nothing intrinsic to Islam which forbids its adherents to acquire education of any sort whether art, science, technology or theology, the Prophet (PBUH) emphasized the importance of education be it Islamic education or Western education as an obligation on all Muslims which they must learn from the cradle to the grave.¹ The first revelation to the Prophet enjoined believers to search for knowledge at all cost. This is evident in one of his tradition where he says, “The search for knowledge is incumbent upon Muslim male or female”.² This does not specify what kind of education or which particular language. All that it says is that education is compulsory. The search for knowledge in Islam is not restricted to any particular field of knowledge to the extent that the Prophet encourages the Muslims to search for it even if it is in China³ and It is noteworthy to say that during that time Islam had not spread up to China, there were no Muslims who could teach Islamic studies and that, China was also of the farthest part of the then known world with Mecca as the center. This injunction made many of the earliest Muslims travel to various part of the world in search of knowledge, and these men were to establish the foundation of the Muslims present day civilization. This tradition, therefore, reflects the broad mindedness and far sightedness of the Prophet who asked his followers to acquire education from anyone, anywhere, whether a Muslim or non-Muslim. In yet another

¹ Ṣaḥīḥ Muslim, 8/37

² Ṣaḥīḥ al-Bukhārī, 8/37

³ Ibid

Ḥadīth, he says that, the ink of the pen of scholars is holier than the blood of the martyrs (*Shuhadā'*).¹

To inculcate properly the value of education upon the minds of Muslims, the Prophet stressed this point in different ways that shows how liberal minded the Prophet was and how much he valued education. In yet another tradition, the Prophet said: He who leaveth his home in search of knowledge walks in the path of God.²

Furthermore, Islam enjoins the search for knowledge and learning irrespective of whether such knowledge is Islamic or Western education. It was through the adherence to this injunction of Islam that earlier Muslims were able to make impact and contributed significantly to all fields of knowledge and civilizations. It was reported that;

“Civilization’s debt to Islam because it was Islam at places like Al-Azhar University that carried the light of learning through so many centuries, paving the way for European’s renaissance and enlightenment. It was innovation in Muslim communities that developed the order of algebra; magnetic compass and tools of navigation; mastery of pens and printing; understanding of how disease spreads and how it can be healed. Islamic culture has given men majestic arches and soaring spires; timeless poetry and cherished music; elegant calligraphy and places of peaceful contemplation. And throughout history, Islam has demonstrated through words and deeds the possibilities of religious tolerance and racial equality”³

Can there be more truth than this? If earlier Muslims had not taken knowledge and learning as serious as enjoined by Islam

¹ Ṣaḥīḥ Muslim, 8/37

² Ibid

³ Ibid

and its Prophet, how would they have been in the positions to have made such great contributions to world civilization as well as Western education? Is the condemnation of Western education and civilization justified in view of the said Muslims' contributions?

Recommendations:

1. Muslim should intensify their efforts at the establishment of more Muslim primary and secondary schools. This would assist in accommodating the increasing population of Muslim children of school age. Emphasis should also be laid on the establishment of Muslim nursery and primary schools. This would open more opportunities to Muslim children to receive Islamic-oriented Western education from childhood.
 2. One of the ways by which Islam could be sustained is for Muslims to allow their children and wards to attend Qur'ānic schools regularly and punctually. The education acquired in the Qur'ānic school would fortify them against un-Islamic doctrines they might come across during the process of acquiring western education.
 3. Various Islamic religious organizations and individuals should endeavour to establish standard Arabic and Islamic schools to complements the few existing ones. Such schools should be children-friendly. The environment should be conducive and qualified teachers should be employed to teach in such schools. The proprietors of such schools could solicit financial and material supports from Islamic countries through their embassies in Nigeria. They might liaise with the managements of some renowned Islamic institutions like Al-Azhar Institute of Arabic and Islamic Studies, Ogidi, Ilorin in Kwara State. Markaz Ta'alīm
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al-Islāmī, Agege Lagos and many others, who had enjoyed such benefit in the past. Government should encourage the teaching of Arabic and Islamic studies in all public schools as it is done for Christian religious knowledge. Qualified Islamic studies' teachers should be employed to teach the subject. More opportunities should also be given to Arabic and Islamic studies' materials such as books and other instructional materials should be adequately provided in school libraries. Assistance of the Parents and Teachers Associations (PTA) of various schools is very necessary in this regard.

4. To check the continued conversion of Muslim youth to Christianity, youth organization should be promoted by parent bodies and Muslim philanthropists. This could be done by earmarking a certain percentage of their annual budgetary allocation to aid youth activities. In addition to this parents should cultivate the attitude of attending the occasions organized by the youths and be ready to spend money on such occasions. This would go a long way to encourage the youths and to build confidence in them in their task of propagating Islam.

Conclusion:

This paper reveals that, Islam has, from its inception, placed a high premium on education and has enjoyed a long and rich intellectual tradition. Education occupies a significant position within Islam, as evidenced by the more than 800 references to it in the Qur'ān. The importance of education is repeatedly emphasized in the Qur'ān with frequent injunctions whether such knowledge is Islamic or Western education. History witnesses that the West has borrowed a great deal of intellectual property from Arabs and Muslims in general. It

also shows that the main purpose behind establishing Western/missionary schools was to plant poisonous seeds of polytheism and disbelief in the hearts of the Muslim children and deprives them of Islam so that they might not remain as Muslims, even though they don't embrace Christianity. It's recommended that, Muslims should allow their children and wards to attend Qur'ānic schools regularly and punctually so that, it would fortify them against un-Islamic doctrines they might come across in Western education. It concluded that, the philosophy and ideology of Boko Haram which against Western education is strange to Islam and alien to the teachings of Islam as brought and taught by the Prophet of Islam. How can one reconcile this ideology with that of Islam which are incompatible with each other?

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Tracing the Trail of Terrorism in the West and East and East-Islam

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Abstract

Complexity and sophistication of today's terrorism—half of it involves religious motives—require thorough tracking through its root from the early modern to contemporary era; how terrorism in the history of West and East emerges and grows; why and by whom terror in the name of religion is committed. Through genealogical approach, this study discovers that historical facts have proven two conclusions about terrorism. *First*, history of classical terrorism is the child of Western civilization. Violence and terrorism in Eastern part of the world do not occur until the beginning of 20th century. *Second*, there is a strong tendency in the West of looking at Middle Eastern Islam as source of political violence and terrorism, when in fact contemporary violence and terrorism originate in the West. *Third*, by tracing the trail of terrorism and violence in the West and East, including Islam, we can conclude that terrorism and violence in Islamic world emerge as reactions towards violence and injustices committed by the West and especially the side they are taking in Israel-Palestine conflict.

Keywords: *State Terrorism; Religious motive; Jihād, Holy war; Zionism*

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Introduction:

Terrorism is anything but new phenomenon in this world. However, it is harder to conceptualize this phenomenon in contemporary context compares to its beginning in history. The issue of terrorism is often intruded by ideological interpretations. In addition, some governments choose diabolic description when the term is used. A proper beginning to scrutinize the problem is by understanding that the core of terror is “to terrorize”—a role historically claimed by “organized power”—whether it is a state or an army or at least when a state or army has turned into despotic regime. This happens in non-democratic states. In other context, during war, terror is often legitimized even if it is directed towards civilians. In the modern era we are witnessing bombing of Coventry, Dresden, Tokyo, and Hiroshima and Nagasaki.

The issue is getting more complex when terror is committed in the name of religion. This “sacred” terror has become repeated phenomenon in the history of humanity. Such history began in the first century of Jewish Zealot known *assicarii*. *Sicarii* is the name of a deadly Jewish sect. The sect was known as initiator of resistance against Roman colonization which resulted in a complete destruction. Another example is the Assassin. From 1090 to 1272, the Ishmaelite sect haunted the people because of the politically driven killing of Muslim nobles using sword. In the 15th century, the Tabor from Bohemia, the Anabaptis of the 16th century and the anti-Semitic in the first Crusade in 1095 are regarded as examples of the use of terror with monstrous consequences. Similarly, the missionary movements use terror as instrument to achieve their goals.

Terrorism in the name of religion is seen by its practitioner as transcendental. Such action is supported by religious authorities and they give full support to the perpetrators as they are perceived as the martyrs of God. For them, the number and identity of the victims are obsolete and there is no cause higher than the motivation of the terrorist to sacrifice themselves.

Complexity and sophistication of contemporary terrorism which include half of the incidents driven by religious motives, require thorough tracing of its roots from early modern to contemporary era; how terrorism in the history of the West and East emerge and grow; why and by whom the terror in the name of religion is committed.

Terrorism begins in the West:

Before elaborating the beginning of terrorism, let us quickly explore the term terrorism that is often juxtaposed with coercion and violence. Conceptually and practically, coercion and violence were placed at opposite end although the boundaries between the two remain tested, contested, and adjusted. Coercion is perceived as organized, controlled and limited act based on norms and legal conventions. For example, coercion and violence committed and legitimized is the disciplining of the body of the police and military. Both in certain respects can be utilized to demonstrate power—coercion and violence. On the other hand, coercion and violence considered illegal, misshaped and unorganized when the agents are motivated by chaotic impulses and obsessions.¹ Hence, terrorism is coercive and violent act outside of the law and regulation and even against the law.

¹ The Furies Violence and Terror in the French and Russian Revolutions, P.

Hence, when and where terrorism began? As socialism was born as reaction to, or Occidentalism as reaction to Orientalism,¹ terrorism is also the birth child of the West. Terrorism began in colonial and Western imperialism but they are reluctant to admit it because of unreasonable fear. When the merchants of Europe explored new markets to sell the surplus of their production due to industrial revolution, they went to the East to trade and shop for raw materials. This was their attempt to reduce exploitation of their own natural resources.

The Western army came, invaded and occupied the Islamic world. During the era of colonization and imperialism, there was no television, internet, video camera, and other communication and information channels to blow up the West as true aggressor and terrorist. Western colonialism and imperialism is not the product of their values of democracy aiming to promote freedom, independence and justice. Both, on the contrary, have produced waves of violence and killing of millions of life for the glory of the imperium that they built on the blood of people of color. The European Crusader sailed across canals and time zones to conquer Muslims who were divided by perception and nationalism causing them to feel inferior before the Europeans which fueled them to establish the new imperium.²

Terrorism portrays a more complex and confusing issue compared to common violence. Since 1789, this problem has been creating challenge for social theorist and historian that have been working to provide fair and balanced explanation about the history. In the context of Auschwitz, Gulag and

¹ See: Occidentalism: The West in the Eyes of Its Enemies

² "Terrorism Originates from the Western Colonial", *Powers Global Research*, April 02, 2011

Hiroshima, terror had turned into controversial issue unlike during the French Revolution, for instance. Scientific debates and general discussion have also delved into the reason, function and impact of terror and they have been enriched and sharpened by questions prompted by scholars on the chaos happening during French Revolution and Russian Revolution.¹

The French Revolution has dethroned the establishment starting from absolute monarchy, feudalism, aristocracy and Catholic Church tradition and replaced them with the principles of *Liberty, Equality, Fraternity*. The fear of the domino impact of French Revolution spread across Europe and they tried to return the old monarchical traditions to prevent people's uprising. This, in turn, resulted in cycle of terror, conflict and revenge among proponents and opponents of the revolution in the next two centuries. The peak of terror happened during the government of Maximilien Robespierre, Jacobin and Public Security Committee (1793-1794). During these eras, the government of terror had killed up to 40,000 people in France.

The Bolshevik Revolution in October 1917 is a proletariat revolution led by Lenin and Leon Trotsky. This revolution was succeeded in ending the authority of Tsar Nicholas II and killed him and his family. The revolution opened doors for global proletariat revolution as a form of resistance of international working class toward imperialistic war of 1914-1918. This war marked the penetration of global capitalism into a harsher and more unstoppable era which gave birth to the proletariat revolution. The October 1917 Revolution led by Bolshevik Party dethroned bourgeois state and established proletariat dictatorship. The

¹ The Furies Violence and Terror, P. 93

proletariat authoritarian government under Lenin institutionalized militarization of workers which enabled further exploitation of the workers alongside maximum supervision. The discipline at the factories was supervised by the Red Army, and factory committees were replaced by one man management. Facts show that the proletariat state had created state beyond the control of the proletariat themselves. Hard work and low wage created terror for the proletariat—workers and farmers. The authority of Proletariat Communist Government, therefore, also created cycle of conflicts and terrors between supporters of Tsar (White Russian) and supporters of communism (Red Russian).

With regards to French Revolution and Russian Revolution terrors, the following are several major theses¹ framing the discussion. The first thesis accused environmental factor as major cause and primary machine producing terrorism. According to this theory, terror is more or less controlled by actual and practical anxieties such as ideological stand and utopia. Civilian terror or terror coming from the grassroots is an instrument designed to face certain environment that is considered dangerous for the sustainability of the revolution or the revolutionary regime. This terror is initiated in the middle of massive problems and issues as well as domestic and international pressures. This terror is harder to control and mitigate because it destroys state apparatus and justice system. In this situation, the authorities of the revolution will face civil war only by the pressure of material problems but also sharp political, social, and cultural conflicts. Most new leaders are inexperienced national politicians and they were

¹ Ibid, PP. 96-97

all confused by the new misery. In addition to difficult situation at home, they also faced the world of war and diplomacy fully controlled by the politics.

The second thesis mentioned ideology as essential prerequisite and reason for terrorism. This thesis imagined actions and decisions of the actors of revolution as something driven by idea and believes turning into dogma. Under the control of frozen and constant intention, these actors become the primary agents to realize ideological imperative to dethrone old regime and destroy resistance from parties working against revolution with main purpose to commit radical regeneration of individual and society. In this context, there is a strong bond between ideological preconception and impact and result in policy.

Third thesis gives primary space, if not exclusive, to way of thinking and psychological drives of the main actors of revolution who uphold certain ideology. The thesis imagines that the mental structure of the actors and key agencies drives them not only to act beyond limitation, if not entirely creates contra-revolution resistance in front of them or even initiate the resistance to be organized by intellectual actors mastering the steps. Because these actors are obsessed by conspiracy and the tendency to look for scapegoat, terror is no longer regarded as instrument to achieve goal but has become objective and essence for the interest of the terror itself.

Revolution is perceived as something unnecessary. The humanity and material cost cannot be justified both morally and historically. The biggest fear produced by French and Russian Revolution opened ways for revolution to enforce Human Rights, private ownership and market capitalism. This perspective is rooted from the liberal and conservative

values trying to reject promises of revolution and critical studies on revolution.

Both French and Russian Revolution involved violence and terror, civil war, and war with other nations, iconoclastic conflict, religious conflicts, and clash between cities and states. The anger of both revolutions was triggered by resistance of powers and ideas against them both domestic and abroad. The polarization at the end made the revolution brutal because it confronted resistance, promises and radical threats for development of politics and communities. Hannah Arendt¹ correctly mentioned that revolution “confronted us directly and inevitably with the problem of beginning.”

The war that was born from French Revolution 1792–94 and Russian Revolution 1917–21 and 1930’ is a cycle of “revenge” that played important role in escalation of “Terror of Red (Bear) and White Terror”.² For example in February-March 1917, between the fall of Peter-Paul Fortress and crowning of Tsar Nicholas II, the power of law and the system had been destroyed and sent signal for farmers to take the land from their landlords and inspired marginalized nationalist minorities to demand autonomy and independence. The uprising of farmers and nationalists was a direct cause of general chaos between 1917–1921 which escalated into extreme riots full of anger and terror.³

Noam Chomsky and Andre Vitchev even suspected that many cases of terror are initiated by the West especially U.S.A.⁴ Several well-known acts of terrorism committed by the West

¹ On Revolution, PP. 7 and 9

² The Furies Violence and Terror, P. 171

³ Ibid, P. 227

⁴ See: On Western Terrorism From Hiroshima to Drone Warfare

in the 20th and 21st centuries are: 1) first atomic bomb attack on Hiroshima and Nagasaki by the U.S. on August 1945 killed around 246,000 people; six days later, Japan surrendered to the allies and the Second World War ended; 2) In 1946–54 the first Indochina War, where France fought the Việt Minh communist in their effort to regain colonial authority over Vietnam that had been occupied by Japan during World War II. At the end of the war, France left Southeast Asia and Vietnam was divided into Communist Vietnam in the North and Vietnam in the South that was supported by the United States; 3) In February 1961, Patrice Lumumba, the first democratically elected Prime Minister of Congo was murdered by the U.S. and U.K.; 4) In August 1961, United States launched chemical war against Vietnam that was known as Orange Agent. In November, President Kennedy signed the Foreign Assistance Act, providing “aid to countries threatened by communist”. As a result, the engagement of U.S. military in Southeast Asia gradually increased; 5) in 1978–82, a massacre happened in Guatemala. With the funding assistance from World Bank and Inter-American Development Bank, the government of Guatemala began to build Chixoy Hydroelectric dam which forced thousands of people of Maya Achi to lose their land. Around 5,000 people were killed during the building of the dam; 6) From 1979 to 1992, civil war broke in El Salvador. The conflict was between military government supported by the U.S. and left wing coalition. U.S. did not fund rehabilitation and recovery from the violence that they supported; 7) In June 1989, the military committed massacre against people rallying at Tiananmen Square, China following the passing of reform leader Zhao Ziyang. The death toll was unknown, but it was identified that the West funded the rally with the purpose of destabilizing China; 8) In September 1989,

U.S.A invaded Panama under Operation Just Cause. The number of civilian casualties was estimated to reach 3,500 people; 9) In October 2001, U.S. led invasion against Afghanistan following terrorist attack on September 11, 2001; 10) In February 2004, a coup d'état happened in Haiti and the ruling president was forced to go on exile in South Africa. It was widely acknowledged that the coup was sponsored by the U.S. government; 11) June 2004 was the first time for the U.S. to attack Pakistan. They were using drone to target the Taliban and Al-Qaeda. An estimate of 366 attacks happened ever since; 12) in 2011, international military intervention to Libya during the civil war, was launched. The intervention was supported by British, France and the United States.

Western Terrorist and Eastern Terrorist:

The beginning of this paper describes the birth of terrorism that can be considered as something from, in, and by the West. The French and Russian Revolutions show that terrorism can emerge in the West and East. The next question is what kind of individual has the potential to become a terrorist?

Description on a number of high profile terrorists illustrates their personality and tendency. Whittaker suggested that in working on the description, we have to be careful because an act of terror is believed to be rooted in anger and is always followed by news and speculative analysis on the act which includes mistakes in representing what psychiatrists and other authorities referred to.¹ For the sake of the argument, we can look at several profiles of globally well-known terrorists such as Timothy McVeigh, perpetrator of bombing at Oklahoma City in April 1995, Theodore Kaczynski, perpetrator of most

¹ Terrorists and Terrorism in the Contemporary World, PP. 63-65

mysterious serial killing in the U.S. in 1995, Osama bin Laden, the suspected brain of 9/11 bombing, and Ashin Wirathu, a Buddhist Monk, and perpetrator of terror against Rohingya Muslim in Myanmar.

Timothy McVeigh:

In many respects, young McVeigh (born in 1968) validates the stereotype of an angry man. He came from broken family at the center of New York. Despite of his great achievements at school, he was not interested in attending college and was experiencing alienation. Wherever he went, the community always made him feel alienated. Finally, he found recognition at local gun club where he spent most of his time hunting in the forest. His ability to shoot earned him a place in a group of isolated youth who named themselves as American Patriot. This organization secretly aimed at resisting boundaries set by the American government to limit their freedom in using gun. McVeigh became one of the persons out of the group members, carrying gun to the main street and yell at people walking by. At the same time, he was constantly mocked by white collar workers in the neighborhood.

Washington has never given attention to lay people. McVeigh's frustration immediately turned into fantasy. That was the beginning of the urge to fight against the federal authority. Fighting against the government means self-defense. At the age of 20, he used his savings that he earned from working as sales person at fast food restaurant, to buy a piece of land. Here, he built underground bunker with lighting from simple generators, and food and drink supplies.

McVeigh planned his logistic gun thoroughly. He committed this while serving in the U.S. Army. Experience in the army built his skill in using gun and fulfilled his need for self-

defense. As a soldier, he kept making progresses and earned the title sergeant in a dangerous unit relatively quickly. In the army, he made friend with Terry Nichols who later helped him in Oklahoma bombing. Other soldiers at his corps considered him as cold and obsessive that later turned into opponent of White House, communist, Jews, and Blacks. In November 1990, he was listed as one of the troops that would be deployed to the Gulf War. His involvement was brief but it has given him courage and initiative.

McVeigh has a harsh character; the character that he demonstrated at the battle field and behind the desk in Special Army. However, his engagement with the army led him to frustration and freedom was the only solution. The Washington Post reported that the recruitment of McVeigh in the U.S. Army has turned him into a rebel. This marked the beginning of his transformation from ordinary man into a fierce and angry personality.

In 1991, McVeigh worked as private body guard. This experience helped him to build his skills in spying. One day, he expressed his rage through a local newspaper that "America is in serious decline/downfall and so do I". The following two years, April 1993, FBI put surveillance against and in turn arrested members of religious fundamentalist sect Branch Davidian. Due to their carelessness, eighty followers of this sect died because of fire and explosion at their castle in Waco, Texas without the slightest chance to escape. McVeigh looked at this incidence as attack and violence committed by the U.S. Government against civilians. The government should pay back for the incidence in Waco. Violence must be paid with violence.

Timothy McVeigh then began his actions. He believed that his action is that of a martyr and something true according to his

belief. He was under a lot of pressure until one day, he loaded explosives into a van and sent them to Alfred P. Murrah Federal Building at the center of Oklahoma. America will never forget the horror on April 21, 1995. The bomb killed 19 children, 168 office workers and injured 400 others.

Theodore Kaczynski:

He is known as mysterious serial killer. He was a professor in mathematics. He has been on FBI Most Wanted List for 18 years from 1978 to 1995. During this period, he was involved in series of bombing campaign in the U.S. as resistance against consumers of modern technology. He is also known as a social critic campaigning against industrialization and modern technology while developing anarchism centered on nature.

During the course of 18 years, he often sent mails containing explosive to the house of university professors or airline executives. The envelope was always opened and the package was wrapped poorly making them easy to explode. 3 people died and 29 others were injured. He randomly selected his target and has committed 16 attacks. The FBI Lab staff spent hours with no result in trying to solve the puzzle of these incidences.

One day, in summer April 24, 1995, Theodore Kaczynski sent an article in hand writing about 35,000 words entitled "Industrial Community and Its Future," to New York Times and Washington Post. The article criticized modern industrialism and environmental destruction. The editor of the newspaper also received guarantee letter along with the article which stated that if the newspaper is willing to publish the manifesto, he will stop the bombing campaign and stop the terror acts.

FBI Investigators needed a long time to find the trail of Theodore Kaczynski, although they finally found his hiding in the middle of Montana forest. In this hiding place, FBI found book-shelf loaded with scientific books and journals, several type writers, blue print of simple explosive device and its prototype. All of these are created by sophisticated creator. FBI did not find trace of finger print on the device. A number of batteries used for the bomb have been destroyed. Theodore, the domestic super terrorist, did not leave a single DNA behind. One of the evidence found at the hiding place was his manifesto dated September 1995 that clearly invited the reader to stop industrial technology. Revolution is the only answer; reform is considered a half-hearted measure. In other words, we are still imprisoned in the dangerous system, a system that dehumanize and corrupt scientists, managers, personnel at many institutions and all human beings as consumer and client. As a consequence, the environment suffers and natural resources deteriorate. All human beings are vulnerable to industrial regime that destroyed human autonomy and dignity. They read the manifesto and did not find convincing reasons behind Kaczynski's actions. What surprised the readers was the conclusion that destruction of the system will bring blessings to all humankind and therefore the fall of industrial system should be the only goal of the revolution—this was the motive of his terror.

Osama bin Laden:

Osama bin Laden was never known to the public before the 2000s. He was often demonized at Western media as one of the celebrities of Al-Qaeda. His charisma in the Middle East, his wealth, names conspirator called him, funding resources he collected, are massively reported by the media. Although

he was dead in an arrest operation, he continues to be the object of investigation and speculation. He was different from McVeigh or Kaczynski because he was a great leader and an influential ideologist.¹

Osama was born in 1957 in Riyadh, Saudi Arabia, from an engineering family. The oil boom in the 1970s came as a blessing for the Bin Laden and led them to be involved in many large scale construction projects almost at the entire Persian Gulf. This has made them very rich and well connected. Osama himself had a degree in economics and management and was expected to join family company in engineering. He was known by his peers as a devout Muslim, introvert but caring. He did not get angry easily.

As a young economist, he often met officials and individuals in Riyadh who were living a Western lifestyle. This scene left strong impression for Osama. He perceived Western lifestyle as a threat to faith. He felt more at home in mosques and at religious congregation. He was passionate in challenging all forms of heresies among Muslims and Western infiltration. His resistance was getting stronger after 1979 following the invasion of Soviet to Afghanistan and attack of the United States against Iraq 11 years later.

For ten years, Osama devoted himself as leader of the Mujahidin. His battle skill earned him respect and allowed him to give meaningful fight against the Soviet. He also established service center for thousands of Arab youth interested in helping with the liberation of Afghanistan. This youth center was later called Al-Qaida to expand the scope of work in supporting the Taliban and furthermore to facilitate the mission of this troop

¹ Terrorists and Terrorism in the Contemporary World, P. 69

of young people work in the name of purity and protection of Islam. Supported by the Saudi veterans and his colleagues, Osama promoted the importance of war at all sectors against Communist countries, Capitalist countries like the United States, occupation of corrupt Arab dynasties, and expansion of Israel. We can see here, the establishment of strong power that was the combination between ultra-religious, political and group interest. The Afghanistan veterans were organized and deployed to assist with the fight of Islam in Bosnia, Kosovo, Chechnya, Somalia, Sudan and Algeria, places where conflicts led to limitless chaos. This is the moment when Osman earned fame as an actor of terror.

The Gulf War 1990–1991 was pivotal in placing the United States as the main target of resistance due to their destructive actions. During the Gulf War, no less than 20,000 troops and battle planes destroyed Muslim sacred places. Osama got angrier. He went to Sudan to think, have a discussion, and plan the future of his fight. Sudan became the place for workshop for terror in 1992. He built an organizational structure, management and cells in over 50 countries. Activists were selected, trained and deployed. Bin Laden has proven himself as a great leader. As an engineer, manager, highly articulate speaker and writer, technology-savvy and expert in politics and religion, he utilized his expertise to become visionary leader that was ready to be a super power.

He did not have a problem with funding either. Funding in the amount of around GBP 300,000,000 from Civil Engineering Company and agricultural project was donated by Osama to support Al-Qaida.¹ This contributed to his violent political

¹ For Detailed data on Osama's funding towards Al-Qaeda's activities, see: Alms for Jihad: Charity and Terrorism in the Islamic World

action or what is currently known as terrorism. Al-Qaida was suspected as a big project carefully designed and organized. This organization exported strategy and method of terror to many places in Europe, Africa, and Asia where oppression and occupation occurred. Al-Qaeda's cells existed in Tehran, Geneva, Cyprus, Khartoum and Bosnia. Bin Laden committed a lot of travel to build new contacts. He even had an experience to live for a while in North London.

Since 1998, the plan to attack American interests in Germany, Netherland, Saudi Arabia, Bahrain, Kenya and Tanzania became more evident. Governments in these areas expressed their concern about something that referred to as *Terrorism Incorporated*. The man behind these attacks was Osama bin Laden. The bomb on World Trade Center, New York in 2001 was also attributed to Al-Qaeda and its leaders.

Following the 9/11, United States planned and launched a war against Al-Qaeda and the Taliban government that covered and protected terrorists. Osama bin Laden was reported living in a bunker equipped with sophisticated communication device and control center. United States prepared troops and missiles from land, sea, and air and sent them to Afghanistan with the argument of maintaining peace and order in vulnerable country. Although he has been hunted for a long time, it has been difficult to trace him. During the administration of Obama, the hunt of Osama ended with his death.

Ashin Wirathu:

TIME magazine once wrote a special report about Ashin Wirathu under the headline "The Face of Buddhist Terror" (July 1, 2013). His name began to be known since the 45 years old Buddhist Monk was considered responsible for the massacre of Rohingya Muslims in Myanmar.

BBC called Ashin an anti-Muslim violence provocateur through his “969” campaign. Ashin believed that there is a major plan of Muslims to transform Myanmar into an Islamic Country. For this campaign, he was sentenced 25 years in prison in 2003. However, in 2011, Ashin was released because of pardon given to political prisoner. Ashin then continued his campaign against Muslim especially in West Rakhine. At the time, the tension of conflict in Myanmar was already very high.

Ashin persistently spreads rumors through various media including DVD and Internet. The content of his campaign is misleading accusations against Muslims such as “Muslim targets innocent Burmese girls to be raped” and other accusations (*TIME*, July 1, 2013). The action led him to be referred to as “Buddhist bin Laden”. Because on the cover of *TIME*, he was called, “The Face of Buddhist Terror,” the magazine was banned in Myanmar. The right wing leader was indifferent about the news. Ashin said, “I am proud to be called radical Buddhist.”

Instead of stopping his anti-Muslim propaganda, the government of Myanmar supported Ashin’s hate campaign. As a result, hundreds of deaths happened, and 140,000 of Rohingya Muslims are displaced in the past three years. *BBC Myanmar* mentioned that Wirathu hate messages are disseminated through social media like YouTube and Facebook. *Tempo.co* had a chance to access Wirathu Facebook page on Sunday, May 24, 2015 and discovered that he has more than 39 thousands followers. The page contains photos of religious activities he led.

Terrorism in Islamic World:

Before discussing the background of terrorism in the history of Islam, it is important to mention two issues. *First*, terrorism in

modern-contemporary world is characterized by non-religious motives. In other words, in the context of terrorism, religion did not underlie terror until half way through 20th century. In fact, terrorism in 19th century and early 20th century was completely unrelated to religion; and this new terrorism was often practiced by marginalized groups that do not always have clear political goals despite of its connection to anarchism, populism, Marxism, fascism, racism, and so on.¹

Second, with regards to the topic of Islam and terrorism, it is important to understand that this matter is inseparable from stereotypes and biases deliberately constructed by Scholars and Religious Leaders in the West about Islam. This construction is known as *Islamophobia*. Pope Benedict XVI delivered controversial speech on September 12, 2006 at University of Regensburg which proved that biases about Middle Eastern Islam are very much alive and widely disseminated until today. He perceived Middle Eastern Islam as extreme and violent as opposed to the West that he perceived as upholding peace as a result of enlightenment, democracy and painful war experience. The Pope also stated his view that Christianity has a long history in non-violence rational reconciliation, while Islam, at least as he implicitly mentioned, remain loyal to the idea that faith can be spread through violence. Pope Benedict is not the only one, influential intellectuals, writers and scholars like Samuel Huntington, Benjamin Barber, Bernard Lewis also share similar views in the last decades that Islam is violent and therefore more dangerous than other religions.² The point of reference is extensive. Huntington emphasizes on readiness to use violence is the result of globalization of Western culture on

¹ The History of Terrorism from Antiquity to Al Qaeda (Berkeley, P. 96

² Radicalism and Political Reform in the Islamic and Western Worlds, PP. 137-138

Islamic world.¹ For specialist in Middle Eastern Studies, Bernard Lewis, there is an incongruity between Western values and Islamic values which generates Muslim hatred towards Western civilization.² For Mark B. Salter, the idea that Islamic world is in conflict with the West is based on the anti-system sentiment and tendency towards violence namely antagonism between old categories of “civilization” versus “non-civilization” during colonialism or Islam as competing civilization.³

If Middle Eastern Islam is perceived as power that enjoy violence, it is time that this perception is clarified with the context of the continent in order to earn just and balanced point of view. One of the important and inevitable contexts is the conflict between Israel-Palestine.

The establishment of Israel in Palestine triggers violent resistance by the Muslim Arabs. The armed conflict at the beginning of the establishment of Israel started with complex interaction between social conflict in Europe, power diplomacy during World War I, and clash between Jewish and Arab nationalism during the war, and the splits in Zionist movement. The rise of modern European nationalism in conjunction with marginalization and oppression against Jewish minority drove wave of Jewish immigration to Palestine at the end of 19th century. This tendency was also successful in reviving and politicizing Zionist movement that dedicated their actions to rebuild the Jewish State in the old land of Palestine.

The Zionist movement splits into two groups: Zionist labor group as social and agriculture movement and Revisionist

¹ See: Jihad vs McWorld: How Globalism and Tribalism are Reshaping the World

² See: The Crisis of Islam: Holy War and Unholy Terror

³ See: Barbarians and Civilization in International Relations

group, a nationalist faction. The difference in ideology is worsened by the clash among the Arabs that brought the two factions to adopt different approach in using power, war, and violence. The first group consists mostly of Palestinian Jewish, chose to use peace and “active defense” approach. They established *Haganah*¹ (Defense Troop) to protect their housing; they only use limited aggression to fight the Arab guerilla troops. The revisionists were unhappy with the defense strategy and preferred to go directly to war with the enemy. This group established *Irgun Zvai Leumi* (National Military Organization).² At the end of the 1930s, Irgun conducted several terror aggressions against Palestinian-Arabs. The World War II has split the Zionist even further because of the issue of collaboration with British in the war against Arab. Haganah and Irgun aimed at limited collaboration, while Revisionist protestor perceived the collaboration as betrayal, because British policy in Palestine at that time proposed one Arab Country. This protestor finally created a new group by the name of *Lochmei Herut Israel* (Israel Liberation Fighter – LHI). The group was led by Abraham Stern, they attacked British Army in Palestine. Stern was killed by the police in 1942 and afterwards the group was known as the Stern Gang.³ The three groups were those fighting against British by the means of terror after the war.⁴

The groups had committed 78 terror attacks in 9 months following October 1945. The Irgun destroyed the center of

¹ By their members 60,000 of Jewish Zionist, Haganah has field military troops up to 16,000 and a unit called Palmach, core troop with 6000 members.

² In this group there exist 3000-5000 weapon terrorist troops.

³ Gang Stern has about 200-300 dangerous fanatic members.

⁴ “Jewish Terrorism and the Modern Middle East”, *The Journal of Conflict Studies*, Vol 27, No 2 (2007).

command of the British Government in King David Hotel in Jerusalem in July 1946 and killed 92 persons. Following the deadly terror, the moderate Zionist, Haganah, stepped out of the armed operation. Irgun and Stern Gang quickly increased the number of their attacks and had since committed 286 terror attacks within 12 months with the total casualties of over 1000 persons in two years.¹

The Zionist terror attacks can be traced back from pre and post 1945. Some of them are: 1) August 20, 1937– June 29, 1939, Zionist conducted series of attack on Arab buses killing 24 people and hurting 25 others; 2) November 25, 1940 S.S. Patria was blown by Jewish terrorist in Haifa harbor and killed 268 illegal Jewish immigrants; 3) November 6, 1944, Zionist terrorist from Stern Gang murdered Resident British Prime Minister for the Middle East in Lord Moyne, Cairo; 4) July 22, 1946, Zionist blew King David Hotel in Jerusalem that was the center of civil administration of the government of Palestine. The action killed and wounded more than 200 people. Irgun terrorist claimed responsibility over the terror and evidence showed that Haganah and Jewish Agents were also involved; 5) October 1, 1946, the British Embassy in Rome were destroyed by Irgun terrorist bomb; 6) June 1947, letters sent to British Cabinet were found loaded with bomb; 7) September 1947, a bomb was sent to British War Commando and exploded in sorting room of a Post Office in London and killed 2 people. The action was committed by Irgun and Gang Stern; 8) December 11 1947, six Arabs were killed and 30 were wounded when explosives were thrown from Jewish trucks on Arab buses in Haifa; 9) December 13, 1947, Zionist terrorist who were suspected as members of Irgun, killed 18 Arabs and

¹ Ibid

wounded almost 60 people in Jerusalem, Jaffa, and Lydda. In Jerusalem, bombs were thrown at Arab Market near the Damascus Gate; in Jaffa, bombs were thrown at Arab Cafe; In Arab Al-Abbasya, near Lydda, 12 Arabs were killed in a shooting using automatic gun; 10) In December 19, 1947, the Haganah terrorist attacked an Arab village near Safad, blown two houses killed 10 people including 5 children; 11) December 29, 1947, 2 British and 11 Arabs were killed and 32 Arabs were wounded at the Damascus Gate, when member of Irgun threw bomb from a taxi; 12) In December 30, the joint troops of Palmach Zionist and "Carmel Brigade" attacked Balad al Sheikh village and killed more than 60 Arabs; and 13) during 1947 – 1948, more than 700,000 Palestinian Arabs were displaced and were forced to live in exile and refugee camps in the borders of Israel. The Zionist denied their rights to return home and Zionist also denied compensation over house, crops, and lands stolen by the Israel Government. Following the genocide, the Israel army demolished 385 Arab villages and cities. Generally, Israel villages were built on the ruin of these villages that they destroyed; and 14) Haganah terrorists wearing the uniform of the British Army entered the city of Jaffa and bombed the office of the Embassy of Turkey that was also functioned as the office of Arab National Committee. The attack killed more than 40 people and wounded 98 others.¹

The Israel occupation in Palestine including Jerusalem during the 1967 war through the Menachem Begin era had brought large impact to the Revisionist and established their radical and terror philosophy. During the era, a leader by the name of Meir

¹ See "Some Early Examples of Jewish-Zionist Terror"
<http://Guardian.150m.Com/Palestine/Jewish-Terrorism.htm>, accessed
May 2, 2016.

Kahane, a Rabbi born in Brooklyn, openly suggested the importance of diminishing the Palestinians from their land. Influenced by the Rabbi, thousands of American Orthodox Jews migrated to Israel to occupy Palestine and further radicalize Israel politics. Following the murder of Kahane by the Arabs in New York in 1990, *New York Times* correspondent John Kifner reported that Kahane had been succeeded in a way that their idea managed to become the mainstream in Israel.

In mid-1990s, the violent idea of Kahane faded away in the context of radical politics of Israel. A new religious extremism infiltrated the Revisionist. It became clear in February 25, 1994, when Dr. Baruch Goldstein, a Kahane follower from Brooklyn, walked to Ibrahim Mosque also known as Machpela Cave, in Hebron killing 29 and hurting 150 Palestinians. While Rabin and Zionist labor force condemned the action, Goldstein became a hero for the Revisionist.

While the Revisionist acted on messianic religious motive, most of their radical followers were Ultra-Orthodox Jews who acted more on religious motives rather than to political ones. They believed that they are the Messengers of God. The murderer of Yitzhak Rabin, Yigal Amir, said that his act of killing was authorized by God. The new generation of Revisionist felt they had the right to kill in the name of religion and nationalism. They were not interested in both domestic and foreign affairs. They are only human beings acting in the name of God and as devotion to God. This combination between nationalism and religious motive triggered violence.¹

The Israeli-Palestinian conflict as mentioned earlier is the beginning of emergence and growth of contemporary

¹ "Zionism's Violent Legacy", *Journal of Historical Review*, 16/1 (January-February 1996), 42-45.

terrorism in the world in general and in the Muslim world in specific. Several historical momentum below complement ones explained above. For expert in history of terrorism, there are four momentums worth considering.¹*First*, in 1968, the rebel of Latin America started their city guerilla war. In the same year, Palestine initiated tactics of terror for international publicity to gain Independence from Israel's occupation. *Second*, in 1979, Iranian Islamic Revolution marked a major success for radical Shi'a movement and the impact of the revolution was significant in the Islamic world. The revolution also brought positive impact such as the emergence Hezbollah in Lebanon. However, it also indirectly motivated and facilitated the emergence of suicide bombing practiced by devotees of martyrdom. At the same time, Soviet intervention in Afghanistan in 1979 was under a lot of pressure due to the presence of United States. The U.S. with funding support from the Saudi in collaboration with Pakistan had provided logistical support, protection, and training for Afghan soldiers. Radical Islamic group from the Middle East and other Islamic countries began to be involved in the war and jihad in Afghanistan. Most of them earned military training and religious teaching in the battle field. Most Sunni militant groups served the U.S., Saudi, and Pakistan to fight Iranian Shi'a revolution. Among those involved in Afghanistan war, U.S. chose to support most radical Islamic group led by Gulbuddin Hekmatyar namely Hezbi Islami or Islamic Party.

Third, throughout 1983, suicide bombs hit Beirut and marked the beginning of most significant development in international terrorism. Two suicide bombs among many other bombs killed 241 U.S. Marine and 53 French militias. The attack of the

¹ The History of Terrorism, PP. 221-223

Hezbollah was aimed to defeat Western military. *Fourth*, another important milestone is the September 11, 2001 attack that was considered as the final stage of the evolution of classical terrorism. This momentum brought about counter-terrorism operation, a war to diminish terrorist heaven, Afghanistan.

Closing Remarks:

Historical facts evidence two things about terrorism. *First*, the history of classical terrorism is the birth child of Western civilization. Violence and terrorism in Eastern World did not happen until the beginning of 20th century. *Second*, there is a strong tendency in the West to look at Middle Eastern Islam as heaven for political violence and terrorism, whereas violence and contemporary terrorism rooted in the West. Unfortunately, this reality is often neglected. Differentiating the Islamic world and the West based on the use of violence and terrorism in the two worlds is misleading. However, both have killed hundreds of people in the past decades. From theological point of view, Pope Benedict XVI criticized the idea that violence in the Christian and Islam mainstream theology is similar.

From the perspective of social science, dichotomy between “Peaceful West” and “Violent Islam” is bound to criticism from various aspects. The view that state terrorism and civil terrorism belongs exclusively to the Middle East and Muslim fundamentalism is wrong. The use of power and political terrorism is also the face of Western power that is able to create war to maintain their interest and gain political hegemony.

We cannot look at violence and terrorism through the point of view of peaceful West versus violent Islam anymore. If we are trapped in such view, we are building asymmetrical interpretation and analysis. Violence and terrorism are and will always be the reality in all of its aspects and they can

come in various forms and they may change in different time and different context. Therefore, violence and terrorism perpetrated by “the other” seems more obvious to us as extreme violation in comparison to violence established by our own social system.

Through tracing the trail of terrorism and violence in West and East, including Islam, we can conclude that terrorism and violence in Islamic World emerge as reaction towards violence and injustice committed by the West especially their policy in Israel-Palestine conflict. Similar to the West, terrorism in Islamic World emerges at first as state terrorism perpetrated by authoritarian governments. In the meanwhile, civil terrorism appears as a form of resistance against oppressive power. These problems altogether create terrorism. It does not only appear as a reaction towards the West, but also as resistance against local injustice.

The West with their experience of civil liberty has departed from such problems several decades or even a century ago. The ego of authoritarian government and various forms of “modern day slavery” in the West, including Guantanamo prison to name a few, is a stain on a blank paper. The Western Democracy has produced largest fascist threat while blatantly working against authoritarian and fascist politics that are still practiced in some Muslim countries.

At the same time, in the situation of crisis and long term weakness, Western expressionist violence, the descendant of colonialism, is present as military force in Middle East in a scale never been seen before and it gains more attention in the Islamic World compared to the West. It seems that military presence has been considered as the new normal to secure specific interests, a phenomenon far from peaceful world policy coined by Immanuel

Kant as the consequence of democratization. Now, Islamic World and the West are facing similar problems related to terrorism, but they have different ways in understanding and solving the problem. Terrorism by the West is perceived as a consequence of internal failure of Islamic World in managing their religious, cultural and political interest. On the other hand, in the Islamic World, terrorism is perceived as resistance against Western Imperialism and local oppressor.

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Contribution of Maulānā Muḥammad Zakarīyyā Kāndhalawī to the Development of the Sciences of the Ḥadīth in India

✍ Dr. Aurang Zeb Azmi¹

Since Islam came in India, it has become the cradle of Islamic culture and sciences. It is right to say that it favoured them to grow and develop on large scale which later greatly influenced the world. Among these the sciences of Ḥadīth are also worthy of great mention which captured the attention of the world to its big asset of services in India. There emerged numerous celebrated scholars of the Ḥadīth apart from other Islamic sciences; Abū Ḥafṣ Rabī' bin Ṣubaiḥ Sindhī who was the first Muslim to compile in Islam,² Abū Ma'shar Nujai' Sindhī who was *imām* of the siyar and maghāzī, Rajā' Sindhī who was one of the pillars of the Ḥadīth,³ Ṭāhir Pattanī the author of 'Kanz-ul-'Ummāl', the family of Shāh Walīyyullāh of Delhi, students of 'Allāmah 'Abd-ul-Ḥayy of Firangīmaḥal, graduates of Dār-ul-'Ulūm of Deoband and graduates of Mazāhir 'Ulūm of Sahāranpūr whom 'Allāmah Rashīd Raḍā of Egypt applauded and appreciated their services in the field of the Ḥadīth. Maulānā Muḥammad Zakarīyyā was one of the graduates of Mazāhir 'Ulūm of Sahāranpūr who learnt this science from his father Yaḥyā Kāndhalawī and Khalīl Aḥmad Sahāranpūrī and started teaching it in the same madrasah from where he was graduated and in the meanwhile he

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² Tadhkirah 'Ulamā'-i-Hind, P. 73

³ Tahdhībūt Tahdhīb, 3/267

migrated permanently to Madīnah where he died in 1982. He wrote several books on the Ḥadīth as well as he wrote commentaries on the books of the Ḥadīth. The details of his services in the field of the Ḥadīth and his short introduction are given below:

Introduction to Maulānā Zakarīyyā: Belonging to the religious and academic family of Kāndhala (U.P. India) from both the paternal and maternal sides Maulānā Muḥammad Zakarīyyā was born on Thursday 10th Ramaḍān 1315 A.H./1st February 1898 A.D. His father, Maulānā Yaḥyā Kāndhalawī (1334 A.H/1915 A.D), was a great scholar of the Ḥadīth and his mother was the daughter of Muḥammad Yūsuf Kāndhalawī, a famous scholar of the Islamic sciences.

He began his primary education in Gangoh under the guidance of his father; He started memorizing the Qurʾān when he was seven years old and completely memorized it within a short period of time. Similarly, he studied Bahishtī Zewar¹ and a few books of Persian language from his uncle. Afterwards he proceeded to Sahāranpūr with his father wherein he learnt all religious sciences from Maulānā ʿAbdullāh Gangohī. Maulānā Yaḥyā Kāndhalawī was a person of strict discipline, so he did not permit his son to meet except some selected persons of high morals and knowledge. He was also not permitted to go out except with the company of some selected persons.

He was admitted to Mazāhir-i-ʿUlūm in 1328 A.H/1910 A.D in the age of 13 years wherein he studied the books titled ʿSharf-i-Mīr, ʿPanj Ganj, ʿFuṣūl-i-Akbarī, ʿKāfiyah, ʿMajmūʿah ʿArbaʿīn, ʿQaṣīdah Burdah and ʿQaṣīdah Bānat Suʿād apart from Urdu translation of the 30th part of the Qurʾan under the

¹ This Urdu book deals with the fundamentals of Islam and was prepared especially for the female.

guidance of his father. In 1333 A.H/1914 A.D he was admitted to the 'Daurah-i-Ḥadīth'¹ and during the course he studied all the books of the Ḥadīth except Ibn-i-Mājah from his father while he learnt Ibn-i-Mājah from Maulānā Thābit 'Alī. He also learnt Ṣaḥīḥ of Bukhārī and Ṣaḥīḥ of Tirmidhī from Maulānā Khalīl Aḥmad (when he returned to India from al-Ḥijāz). In Sha'bān 1333 A.H/1914 A.D he completed the curriculum of Islamic sciences. He was married twice and had seven daughters and four sons.

Teaching in Mazāhir-i-'Ulūm: In the first Muḥarram 1335 A.H/27th October 1916 A.D Muḥammad Zakarīyyā was appointed as a teacher in Mazāhir-i-'Ulūm (Sahāranpūr) on 15 Rupees per month. He was at that time twenty years old. He started teaching basics of Arabic grammar and Islamic jurisprudence. He used to be concise in sentences and easy in language which pleased the students very much. Then he started teaching great collections of the Ḥadīth like Ṣaḥīḥ of al-Bukhārī and Sunan of Abū Dāwūd.

He died on first Sha'bān 1402 A.H/24th May 1982 A.D at 5:40 p.m. in Madīnah Munawwarah and his funeral prayer was led by the *imām* of the Nabawī Mosqah Sheikh 'Abdullāh Zāḥim and was buried at Jannat-ul-Baqī'.

His Students and Pupils: Numerous students of the Ḥadīth and Islamic Jurisprudence benefitted from him. Several of them were selected as the teachers of the Ḥadīth and Islamic Jurisprudence while a lot of them engaged themselves in spiritual leadership and delivering *fatwās*.² Apart from this there were other 109 persons who directly benefitted from

¹ It is an especial course for the Ḥadīth

² Visit for his pupils: <http://tablighijamaat.wordpress.com>, dt. 10/11/2016

him in the field of spirituality.¹ Maulānā Muḥammad Zakarīyyā himself was the pupil of Maulānā Khalīl Aḥmad of Sahāranpūr (who was a celebrated traditionalist). He took *bai'at*² from his spiritual leader in Shawwāl 1333 A.H/August 1915 A.D.

His Books and Treatises: Maulānā Muḥammad Zakarīyyā wrote and compiled several books and treatises most of which were translated into different Indian and foreign languages including the Arabic. Some of his books and treatises are mentioned below:

1. Sharḥ-i-Alfiyyah (three volumes)	2. Sharḥ-i-Sullam
3. Idāfah bar Ashkāl-i-Aqlīdas	4. Taqrīr-i-Mishkāt
5. Mashā'ikh-i-Chishtīyyah	6. Aḥwāl Mazāhir-i-'Ulūm
7. Talkhīṣ-ul-Badhl	8. Shadhrāt-ul-Ḥadīth
9. Ḥawāshī Badhl-ul-Majhūd	10. Tuḥfat-ul-Ikhwān
11. Risālah dar Aḥwāl Qurrā'-i-Sab'ah	12. Hikāyāt-i-Ṣaḥābah
13. Khaṣā'il-i-Nabawī	14. Aujaz-ul-Masālik
15. Lāmi'u al-Durārī	16. Ḥāshiyah Kaukab al-Durrī
17. Al-l'tidāl fi Marātib al-Rijāl	18. Uṣūl-i-Ḥadīth 'alā Madhāhib al-

¹ Visit for his spiritual pupils: kmsz.org.za, dt. 10/11/2016

² Spiritual agreement

	Ḥanfīyyah
19. Al-Waqā'i wa al-Duhūr	20. Al-Mu'allafāt wa al-Mu'allifīn
21. Juza' Riwayāt al-Istihādah	22. Juza' al-Mubhamāt fi al-Asānīd wa al-Riwayāt
23. Risālah al-Taqdīr	24. Sīrat-i-Ṣiddīq
25. Mu'ajam al-Musnad li al-Imām Aḥmad	26. Juza' al-Manāṭ
27. Mā Qāla al-Muḥaddithūn fi al-Imām al-A'azam	28. Ṭarīq-ul-Madīnah
29. Umarā'-ul-Madīnah	30. Mā Yushkilu 'alā al-Jārihīn
31. Mukhtaṣṣāt al-Mishkāṭ	32. Tabwīb Mukhtalaf al-Aḥādīth
33. Jāmi' al-Riwayāt wa al-Ajzā'	34. Tabwīb Aḥkām-ul-Qur'ān li al-Jaṣṣāṣ
35. Tabwīb Mushkil-ul-Āthār	36. Mu'jam al-Ṣaḥābah
37. Aulayāt-ul-Qiyāmah	38. Al-Jihād
39. Ankiḥatuhu (🕌)	40. Faḍā'il-i-Ṣadaqāt
41. Faḍā'il-i-Ḥajj	42. Faḍā'il-i-Dhikr
43. Faḍā'il-i-Namāz	44. Faḍā'il-i-Qur'ān
45. Faḍā'il-i-Tablīgh	46. Mashā'ikh-i-Taṣawwuf
47. Qur'ān-i-Azīm aur Jabriyyah Ta'līm	48. Ḥajjat-ul-Widā' wa al-'Umrāt

49. Niẓām-i-Maẓāhir-i-‘Ulūm

50. Merī Muḥsin Kitāben

His Contribution to the Development of the Sciences of the Ḥadīth in India

Maulānā Muḥammad Zakarīyyā Kāndhalawī rendered great services to promote the Ḥadīth in India. He served the teaching of this science for more than fifty years, wrote books on it and edited commentary books of the Ḥadīth. Details of his services to the sciences of the Ḥadīth are given below.

Teaching the Ḥadīth: Though he was appointed as a teacher in Maẓāhir-i-‘Ulūm on 10th Muḥarram, 1335 A.H/5th November 1916 A.D, he later reached the status of Maẓāhir’s eminent teachers of the Ḥadīth in a very short period. So when Maulānā Khalīl Aḥmad of Sahāranpūr went on a journey in 1341 A.H/1922 A.D he assigned him the task of teaching some parts of the Ṣaḥīḥ of al-Bukhārī. Similarly in Shawwāl 1341 A.H/May 1923 he was assigned to teach Mishkāṭ-ul-Maṣābīḥ. During his stay at Madīnah in 1345 A.H/1926 A.D he taught Sunan Abī Dāwūd to some foreign students in Madrasah ‘Ulūm-i-Shar‘īyyah. When he came back from al-Ḥijāz he was entrusted with teaching Sunan Abī Dāwūd, Sunan al-Nasā’ī and some parts of Muwaṭṭ’a of Imām Mālik and the Ṣaḥīḥ of al-Bukhārī. Due to his interest in the Ḥadīth teaching he was soon given the great title of ‘Sheikh-ul-Ḥadīth’ by his teacher and famous scholar of the Ḥadīth Maulānā Khalīl Aḥmad Sahāranpūrī. Apart from these collections of the Ḥadīth Muḥammad Zakarīyyā also taught the Ṣaḥīḥ of Tirmidhī, the Ṣaḥīḥ of Muslim and Shamā’il-i-Tirmidhī. It was a great setback that Maulānā Zakarīyyā stopped teaching the Ḥadīth

due to cataract disease in 1388 A.H/1968 A.D but he did not stop writing books on the Ḥadīth and its sciences.

Maulānā Zakarīyyā was so fond of teaching the Ḥadīth that nothing could stop him to reach the class of the Ḥadīth. Dr. Taqīyyuddīn Nadwī who learnt the Ḥadīth from him said: Once there it was raining heavily and none was able to come out of the house. So I reached the class late thinking that Maulānā might not have come but when I reached the madrasah and asked the daily fruit-vendor (sitting beside the gate of the madrasah) about him then he replied that Maulānā has reached the madrasah sometimes ago. I went there in the class and tried to sit in the class stealthily so that Maulānā could not see me but the Maulānā saw me and stated how he reached the class in this heavy rain.¹

The Maulānā Zakarīyyā was indeed distinguished from other teachers of the Ḥadīth by the following:

1. Whenever Maulānā Zakarīyyā taught the Ḥadīth, he described the conditions and events related to the Prophet (PBUH) in a way that they are happening now. When the Maulānā taught the Ḥadīth related to the death of the Prophet he and his students wept a lot.
2. The Maulānā always showed the due respect for the companions of the Prophet and great scholars of Islam though his opinion differed from them. He always mentioned Ḥāfiẓ Ibn-i-Ḥajar al-'Asqalānī with respect and honour though he claimed that Ḥāfiẓ Ibn-i-Ḥajar ignored the evidences and citations of the Hanafite school. Similarly he showed due respect to the Imām Bukhārī who differed in some places from the Hanafite school specially

¹ Al-Furqān (Especial Issue on Maulānā Zakarīyyā), PP. 234-235

in the book of 'al-Ḥiyāl' and 'al-Ikrāh'. He mentioned him with 'رضي الله عنه' though it was specialized by the Qur'ān for the companions of the Prophet.

3. While translating the text into Urdu the Maulānā always chose such expressions which were suitable and easy for the students though Urdu does not have as much expressions as the Arabic has.
 4. In some difficult places of the Ḥadīth where the commentators of the Ḥadīth were unable to explain the meanings Maulānā Zakarīyyā first pointed such difficult places then mentioned the opinions of the commentators and thenafter he explained it in a way its meaning became clearer. For example, the phrase 'فقرنت يده بيده' where all the commentators could not solve that to whom the pronoun returns. The Maulānā's explanation is clearer and more reasonable. See Lāmi'u al-Durārī, Volume: 03, Page: 391.
 5. The Maulānā pointed out the mistakes of the author or narrator if he committed. Similarly he pointed out the comments given to any narrator. Also he discussed the significance of the narrator and the place of the narration among other narrations. In this regard his comments on the famous book of Ibn-i-Ḥajar al-'Asqalānī 'Tahdhīb al-Tahdhīb' are remarkable.
 6. The Maulānā mentioned the evidences of the Hanafite school of thought beside mentioning the opinions of the other schools. If he found any Ḥadīth in contrary with the opinion of the Hanafite school he interpreted it in a way it became closer to this school.
 7. Before explaining the Ḥadīths of any issue the Maulānā explained it to the students and mentioned all related things then he started explaining the Ḥadīth of al-Bukhārī.
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In this regard we can read his explanations regarding 'رفع', 'اليدين', 'أمين بالجهر', 'الكسوف' and others.

8. The Maulānā's lectures were also supported by the story of the great Indian scholars so that the students may easily benefit from it.
9. Though Maulānā's speech was always concise, he discussed in details the headings of the chapters made by al-Bukhārī. During this explanation he did not miss anything even he explained the headings that could not be explained by other commentators of the Ḥadīth. For example, the chapter of 'الصلوة إلى الحربة' which was not explained by any commentator but the Maulānā explained it in the light of Arabs' traditions. Similarly he explained the repeated chapters in the Ṣaḥīḥ of al-Bukhārī and also he refuted the opinion of Bukhārī where he differed from other founders of the schools.
10. Maulānā Zakarīyyā also explained the differences among the narrations of the Ḥadīth.¹

His Books and Treatises: Maulānā Zakarīyyā was a born author. He started writing books and treatises when he was 27 years old.² He was bestowed a long life which he spent for compilation of the books and teaching the Ḥadīth and its sciences (which were the main goal of his life).³ Though he wrote more than eighty books, we here discuss only some great works of the Maulānā on the Ḥadīth studies. We start this discussion from his academic assistance in writing commentary on Sunan Abī Dāwūd.

¹ Ibid, PP. 236-240

² Maulānā Muḥammad Zakarīyyā Kāndhalawī, P. 241

³ Ibid, PP. 246-247

- **Contribution to Writing Badhl-ul-Majhūd:** After getting benefitted from his father, Maulānā Muḥammad Zakarīyyā took benefit from Maulānā Khalīl Aḥmad Sahāranpūrī who was a great scholar of the Ḥadīth in 1334 A.H./1915 A.D. During his study under the guidance of Maulānā Sahāranpūrī who one day told Mualānā Zakarīyyā that he wished to compile a commentary on the Sunan of Abū Dāwūd but his busy schedule did not give him chance to do so. Though he had lost his heart, he once again wished to restart this work. Listening to this Mualānā Zakarīyyā told him that he is ready to assist him to accomplish this project. Thus this great work started under the guidance of Maulānā Sahāranpūrī. It was Maulānā Zakarīyyā's duty to collect the commentaries on the Book and to study them then to summarize what he studied. As for Maulānā Sahāranpūrī, he compiled all these materials in an order. Thus this great work was completed in five volumes. Maulānā Sahāranpūrī was so impressed with the support of Maulānā Zakarīyyā that he wrote in its preface that the Maulānā (Zakarīyyā) deserves that this work should be attributed to him. He also called him with the title of 'قرة عيني وقلبي' (The Delight of my Eyes and Heart).
 - **Aujaz-ul-Masālik fī Muwaṭṭa' al-Imām Mālik:** This book is a detailed commentary of Muwaṭṭa' of Imām Mālik. This commentary was published first in six volumes. Maulānā Zakarīyyā started to write this commentary in 1345 A.H/1926 A.D in Madīnah and after completing up to the chapters of Ṣalāh he returned to India and got busy in some other academic works. So this project got delayed. But he resumed this work after a long time and completed it on 28th of Dhul Ḥijjah 1375 A.H/5th August 1956 A.D.
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Apart from explaining the Ḥadīth of Muwaṭṭa' this work gives a short sketch of the narrators and discusses the opinions of the scholars of different schools in the light of their original works. The book is prefixed with a valuable and rich preface where the Maulānā mentioned life and works of the author, his distinctions, different commentaries on the Book and what the Indian scholars did in this regard.

Keeping the contents of the commentary in review it can be frankly regarded as the encyclopedia of the Ḥadīth and as an unprecedented commentary on the Book. Apart from the Indian scholars the Arabs also applauded it; Sheikh Sayyid 'Alawī Mālikī told that it had no match even among the books of the predecessors".¹ Sheikh Aḥmad 'Abd-ul-'Azīz al-Mubārak who was the Chief Justice of Abū Dhabī also applauded this work.

- **Lāmi'ud Durārī 'alā Jāmi' al-Bukhārī:** It is a collection of lectures of Maulānā Rashīd Aḥmad Gangohī on the Ṣaḥīḥ of al-Bukhārī. They were collected by Maulānā Muḥammad Yaḥyā Kāndhalawī in Arabic. Later his son Maulānā Muḥammad Zakarīyyā explained it and put some notes on it. He also wrote a long preface on it in which he mentioned life and works of Imām Bukhārī and qualities and distinctions of the Ṣaḥīḥ of al-Bukhārī. The book was published from India in three volumes and then it was published from Pākistān in ten volumes. It is a good commentary on the Ṣaḥīḥ of al-Bukhārī.
- **Al-Abwāb wa al-Tarājim li al-Bukhārī:** The chapters of Bukhārī's Ṣaḥīḥ always remained difficult for the readers of the Ḥadīth and for this very reason Ibn Khaldūn (1332-1406) has considered its explanation as a loan against the

¹ Ibid, P. 243

Muslim *ummah*. Despite this reality Muslim scholars tried to explain these chapters apart from the places where no chapter was made by Bukhārī. In the past Ḥāfiẓ Ibn Ḥajar (1372-1449) author of 'Fath-ul-Bārī', Shāh Walīyyullāh Dehlawī (1703-1762) author of 'Sharḥ Tarājim Abwāb al-Bukhārī' and Sheikh-ul-Hind Maḥmūd Ḥasan Deobandī (1851-1920) author of 'al-Abwāb wa al-Tarājim'¹ tried to explain these chapters and their relations with the Ḥadīths noted under them. Maulānā Muḥammad Zakarīyyā also contributed to this field and compiled a new book extracted from the books of Shāh Walīyyullāh and Sheikh-ul-Hind. This book was published in three volumes from India. In this book the author has explained the relation of the Ḥadīths with the chapters made by Bukhārī apart from explaining the Ḥadīths to which no chapters have been made. Maulānā Ḍiyā'uddīn Iṣlāḥī says about this book: "Sheikh-ul-Ḥadīth Maulānā Muḥammad Zakarīyyā devoted his life to serve the Ḥadīth and to teach it. He wrote commentaries and footnotes on several books of the Ḥadīth apart from writing books on its sciences. He spent a very long time in studying and teaching the Ṣaḥīḥ of al-Bukhārī so he had a deep sight into its contents. He was bestowed chance to think upon its chapters and he compiled his study of these chapters. His study of these chapters has been concluded in different volumes. Keeping its contents in view we can consider them as encyclopedia of Ṣaḥīḥ Bukhārī. In its beginning he has mentioned several great and valuable principles regarding the chapters of Ṣaḥīḥ Bukhārī".²

¹ It is also known as 'Sharḥ Tarājim al-Bukhārī'

² Al-Furqān, Ibid, P. 257

- **Al-Kaukab al-Durrī ‘alá Jāmi’ al-Tirmidhī:** This is collection of the lectures of Maulānā Rashīd Aḥmad Gangohī which were collected by Maulānā Yaḥyá Kāndhalawī in Arabic. This collection was not published in the life of Maulānā Kāndhalawī so his son Maulānā Muḥammad Zakarīyyā published it with his footnotes. In these footnotes Maulānā Muḥammad Zakarīyyā provided opinions of different schools from their original books and researches of his teachers. It is a concise book on Jāmi’ of Tirmidhī. This book is considered as the best work to solve difficult places of the Jāmi’ of Tirmidhī. It was completed in the month of Rajab 1353 A.H/October 1934 A.D and was first published in *nasta’līq* in two volumes from India. Then it was republished in four volumes in *naskh* script. Later it was also published from Lajnat al-Turāth wa al-Tārīkh, Abū Dhabī with the original text.
 - **Mu’jam al-Musnad li al-Imām Aḥmad:** Imām Aḥmad has made the narrations from the companions of the Prophet according to their names. The Maulānā has made it alphabetically, which facilitated the benefit from this work. He has also given the number of volumes and pages for every narration.
 - **Riwāyāt al-Istiḥāḍah:** The scholars and commentators of the Ḥadīth always differed on the Ḥadīths related to the blood comes after a certain period of menstrual circle. These Ḥadīths are so difficult that the scholars could not grasp their real meanings. The Maulānā differed everywhere from the scholars and commentators. This book provides a satisfactory commentary of such Ḥadīth as one of his teachers told.
 - **Lectures on the Ḥadīth:** The teachers of the Ḥadīth in Mazāhir-i-‘Ulūm delivered lectures on the Ḥadīth like on
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Mishkāt-ul-Maṣābīḥ, al-Jāmi' al-Ṣaḥīḥ of Bukhārī and of Muslim, Sunan of Nasā'ī etc. The Maulānā collected all these lectures with separate titles like Taqrīr-i-Mishkāt, Taqrīr-i-Bukhārī, Taqrīr-i-Muslim and Taqrīr-i-Nasā'ī.

- **Lectures on Sunan al-Nasā'ī:** It contains the researches of Maulānā Rashīd Aḥmad Gangohī and other great Indian scholars of the Ḥadīth on the topic. It is also a good work.
- **Notes on Mishkāt al-Maṣābīḥ:** These are notes of Maulānā Zakarīyyā on Mishkāt al-Maṣābīḥ benefitting from Mirqāt and other footnotes on the book.
- **Ḥajjat-ul-Widā' wa 'Umrat al-Nabī:** The Prophet Muḥammad performed only one pilgrimage in his life but the narrations compiled regarding this pilgrimage differ from each other and sometimes they are contrary to each other. That's why Muslim scholars wrote books in which they tried their best to remove these differences. Imām Shāfi'ī, Imām Khaṭṭābī, Ibn-i-Ḥazm, Ibn-i-Taimiyah and Ibn-i-Qayyim wrote on this topic. Maulānā Muḥammad Zakarīyyā based his book on 'Zād-ul-Ma'ād' written by Ibn-i-Qayyim which is concise and satisfactory.

Maulānā Zakarīyyā wrote this book in one day and one and half night. Then he revised it and published with some additions in Sha'ban 1350/December 1931 A.D from India. This book is divided into two parts; one is on pilgrimage and the other is on 'Umrah. Thereafter, its several editions came out from India and Beirut. In this book the Maulānā discussed all matters related to the Ḥajjat-ul-Widā' even he described all places through which the Prophet (PBUH) passed during his visit to Makkah to offer his pilgrimage. It has also been translated into Urdu. Keeping this detailed

study Maulānā Abul Ḥasan ‘Alī regarded it as an Encyclopedia of Pilgrimage.¹

- **Khaṣā’il-i-Nabawī:** Shamā’il-i-Tirmidhī is the very concise book on the habits, characteristics and other related descriptions of the Prophet Muḥammad. Several translations of this book have been published. Maulānā Zakarīyyā translated this book into Urdu and also explained it in the language. He also explained its difficult words in Arabic on the margins. Its several editions have come out from India and Pākistān. Dr. Taqīyuddīn Nadwī Mazāhirī considered it as an encyclopedic work on the topic.²
- **Al-Mubhamāt fī al-Asānīd wa al-Rawāyāt:** There are several places in the Ḥadīths where details are not available like names of the narrators, titles of the narrators, names of the places etc. Some of such things have been explained in the books related to the biographies of the narrators. But still there are many places which need more explanation. The Maulānā selected these places and provided details regarding these places.
- **Ḥawāshī wa Dhail al-Tahdhīb:** Though Maulānā Zakarīyyā wrote notes on all books of ‘Allāmah Ibn-i-Ḥajar ‘Asqalānī, he wrote lengthy notes on Tahdhīb al-Tahdhīb. These notes are in twelve volumes. It is a great work of the Maulānā and proves his expertise over this science.
- **Juz Multaqá al-Ruwāt ‘an al-Mirqāt:** It contains the narrations which Mullā ‘Alī Qārī criticized in his book ‘Mirqāt’.

¹ Maulānā Muḥammad Zakarīyyā Kāndhalawī, P. 242

² Al-Furqān, Ibid, 50/9-12/250

- **Ḥawāshī Badhl-ul-Majhūd:** During the revision of Badhl-ul-Majhūd the Maulānā wrote notes on it. These are very useful and informative for the readers of the Ḥadīth. The Maulānā criticized wherever he differed from the commentator.
 - **Shadharāt al-Dhahb:** These are notes on six Ṣaḥīḥs, two Muwaṭṭāʿs, Ṭaḥāwī, Hidāyah and other books of the Ḥadīth. In his works on the Ḥadīth we find references to this book with the sentence 'كذا في الشذر' (as mentioned in al-Shadhar) and 'البسط في الشذر' (Its detail can be found in al-Shadhar).
 - **Prefaces on the Books of the Ḥadīth:** The Maulānā wrote prefaces on the books of the Ḥadīth written or commented on by the Muslim scholars as well as he wrote prefaces on his own books on the Ḥadīth and his commentaries on the collections of the Ḥadīth. These prefaces are very informative. They include 'Muqaddamah 'Ilm-ul-Ḥadīth, Muqaddamah Badhl-ul-Majhūd, Muqaddamah Ṣaḥīḥ Bukhārī, Muqaddamah Ṣaḥīḥ Muslim, Muqaddamah al-Ṭaḥāwī and others.
 - **Āp Bītī:** It is the autobiography of Maulānā Zakarīyyā whose inclusion in his contribution seems inappropriate. But if we see from the aspect of its being a life story of a scholar of the Ḥadīth and its sciences we certainly accept that it is also a contribution to the Ḥadīth sciences wherein the author wrote in detail his biography. It is a very lengthy work and mentions minute details of his life. Not only this, the author has narrated several stories of other scholars. He also criticized scholars of different streams. It is in seven parts and has been published after revision from Maktabah Sheikh Zakarīyyā, Sahāranpūr, U.P.
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Maulānā Abul Ḥasan ‘Alī wrote about it: “It is an authentic source of the history of Islamic learning in India”.¹

Conclusion: It appeared from the above introduction of the life and works of Maulānā Muḥammad Zakarīyyā Kāndhalawī that he belonged to the family of the servants of the Ḥadīth. After having expertise over the sciences of the Ḥadīth, he devoted his life for the promotion and development of these sciences in India and abroad. He wrote books on the life and conditions of the narrators of the Ḥadīth, wrote commentaries on the major collections of the Ḥadīth, put footnotes on the books of the Ḥadīth, wrote biographies of the scholars of the Ḥadīth and authored books and treatises on the topics related to the Ḥadīth studies like Ṣalāḥ, Ḥajj & ‘Umrah etc. Not only this, his students and pupils continued this tradition and rendered great services to these sciences like Dr. Taqīyyuddīn Nadwī to whose credit are several works on the Ḥadīth and its sciences. Maulānā Asīr Adrawī rightly said: “Maulānā Muḥammad Zakarīyyā Kāndhalawī rendered everlasting services to the sciences of the Ḥadīth.”²

¹ Tarjamān Dār-ul-‘Ulūm, 1/6/56

² Kārwan-i-Raftah, P. 104

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National Conferences
on
“Maulānā Sayyid Niẓāmuddīn, Life and Works
and
Current Situation of the Muslims in India and
their Responsibilities”

Prepared by: Dr. Moḥammad Ajmal¹

Markazi Jam’iat-i-‘Ulamā’-i-Hind organized a National Conference on “Maulānā Sayyid Niẓāmuddīn, Life and Works and Current Situation of the Muslims in India and their Responsibilities” at Ghālib Academy, New Delhi on October 01, 2016.

The Conference was inaugurated by the Member of Parliament, Maulānā Asrār-ul-Haq Qāsmī and was presided over by Maulānā Khālīd Saifullāh Raḥmānī, Secretary General, Islamic Fiqh Academy of India. It was conducted by Muftī Aḥmad Nādir al-Qāsmī of Islamic Fiqh Academy of India. Maulānā Firoz Akhtar Qāsmī, General Secretary Markazī Jam’iat ‘Ulamā’-e-Hind, presented the Welcome Address. The introductory note was delivered by Shams Tabrez Qāsmī. In the middle of the conference collection of articles titled “Amīr-i-Shar’iat Sādith: Nuqūsh-o-Ta’aththurāt” was released. It was compiled by Md. ‘Ārif Iqbāl, a research scholar of Urdū language in the University of Delhi.

The speeches of the conference focused on the life and works of the sixth Amīr-i-Shar’iat, Maulānā Sayyid Niẓāmuddīn,

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rather the second part of the conference “Current Situation of the Muslims in India and their Responsibilities” could not be attracted but by a few, such as Dr. Shakīl Aḥmad, Former Minister of State for Home affairs, Government of India and the Former Rajyasabha MP Muḥammad Adīb.

The Conference started with recitation of a few verses of the Qur’ān by Qāri’ Maulānā Shamshād Ḥussain whereas Muftī Shams Tabrez Qāsmī introduced the theme of the conference. Maulānā Fīroz Akhtar Qāsmī welcomed the dignitaries and thanked the participants. He emphasized on services and works of Maulānā Nizāmuddīn. He said: Maulānā Nizāmuddīn had a great and glorious personality so he rendered great services throughout his life”. He again said: Maulānā Nizāmuddīn was one of the pioneer leaders known for his refined manners, moderation and simplicity”. He added: The octogenarian Islamic scholar who, throughout his life, stood for justice, brotherhood and communal harmony, his works were blessed to be circulated across India which promoted peace and peaceful co-existence between different communities”. Fīroz Akhtar Qāsmī further outlined that since 1991 the General Secretary of All India Muslim Personal Board (AIMPLB) headed over several dozens of madrasas, makātib and other institutions in Bihār and other parts of India. He had been a member of the Advisory Council of Dār-ul-‘Ulūm (Deoband), patron of Islamic Fiqh Academy (India) and member of Central Waqf Council, Government of India. He was also a member of Majlis-i-Muntaẓimah (Administrative Body) of Dār-ul-‘Ulūm Nadwat-ul-‘Ulamā’, Lucknow. Maulānā Sayyid Nizāmuddīn, the son of Late Qāḍī Sayyid Ḥussain, was born on 31 March 1927 in Ghorighāt in the District of Gaya. After receiving early education from his learned father, he went to Madrasa Imdādhah, Darbhanga and studied there one year. From 1942 to 1947 he studied in Dār-ul-‘Ulūm Deoband under the prominent scholars like Maulānā E’zāz ‘Alī (d. 1955),

Maulānā ‘Abdus Samī’, Maulānā Muḥammad Idrīs Kāndhlawī (1899-1974), Qāri’ Muḥammad Ṭayyib (1897-1983) and Maulānā Ḥussain Aḥmad Madanī (1879 – 1957) from whom he also took oath of allegiance.

Association of Maulānā Nizāmuddīn with Imārat Shari’ah began in the 60s of the 20th century. He served as Nāẓim of Imārat Shari’ah from 1965 to 1998, thereafter he was chosen by Maulānā Minnatullāh Raḥmānī (1912-1991) to be Amīr-i-Shari’at, a post which he held till his demise.

Maulānā Akhtar Qāsmī further stressed that, after the death of Maulānā Minnatullāh Raḥmānī, Maulānā Nizāmuddīn was unanimously elected as General Secretary of All India Muslim Personal Law Board in 1991. He rendered his duties both at the Imārat and Personal Law Board till his last breath”.

Maulānā Fīroz Akhtar Qāsmī further added: It is worth mentioning that Imārat has played idial role in the upliftment of Muslim education in Bihār and Orissa (now Odisha) and it has carried out tremendous social activities to grant aid and support to the victims of natural calamities and riots through relief and rehabilitation programms. Under his leadership Imārat received “Life-Time Achievement Award” in 2008 by Institute of Objective Studies (New Delhi). According to his biographer ‘Ārif Eqbāl, it was due to the untiring efforts of Maulānā Nizāmuddīn that the Maulānā Sajjād Memorial Hospital was founded and Minnatullāh Raḥmānī Technical Institute was inaugurated. The Imārat Shari’ah Educational and Welfare Trust came into existence under the glorious services of Maulānā Nizāmuddīn”.

In one of his interviews, the Maulānā expressed his views about the demolition of Bābrī Masjid saying, ‘The worst crime in the history of independent India’. He sought a “dignified solution” to the issue.

Mualānā Anīsūr Raḥmān Qāsmī, Seniour Nāẓim of Imārat-i-Sharī'ah Bihār, Jhārkhand and Udisha and former Chairman of the Ḥajj Committee of Bihār, said in his speech, that I am blessed to have an opportunity to work under his leadership for thirty six years, and throughout this long period I did not have any single complaint regarding any issue related to the Imārat-i-Sharī'ah or other external affairs. He did not misuse the Imārat for his personal cause or benefit. Maulānā Anīsūr Raḥmān further said: Maulānā Nizāmuddīn frequently used to say, 'Whatever plan you have chalked out to carry out, just do it, Allah will help you in this regard and you should never be disappointed'.

He added: Maulānā Nizāmuddīn used to state that we should open the doors of our madrasas and Islamic institutions for all followers of the religions and we should accept their arrival in our institutions but we should extend invitations to all sections of the society to send their children to our institutions for education and learning, as they also need to have moral education. This aspect can play an imperative roll to develop the relations between different communities, and this service is not against the principles of Sharī'ah but, alas, no one pays attention to it. He also said: Maulānā Nizāmuddīn, while he was in his village's madrasa, had started to educate Hindu children. He used to say, "If we cannot teach them the Islamic beliefs then we may teach them other subjetscs and knowledge".

Muḥammad Adīb, Former Rajya Sabha MP, said in his speech, "On this earth, God Almighty has created numerous unique persons, objects and things. I perceive that Maulānā Nizāmuddīn was one of its kind. His services in both the Muslim organizations are praiseworthy and very much appreciable. He had devoted his life for the service of these two great organizations". Mr. Adīb congratulated the organizers for organising this conference. By shading light on

the current situations of the Muslims in India, Mr. Adīb stated that we are ourselves responsible for our worst conditions; we do not pay attention to our own responsibilities. The situation, I am coming across, is unfortunate and sadful. Throughout my life, I did not witness such bad conditions of Muslims. The reason behind is that the Muslims' community is divided into different classes, sects and organizations. 'Ulamā' are scattered with their *khānqāhs* and seminaries. One sect cannot enter into another sect's mosques. One faction's dead body cannot be buried in another factions' graveyard. What are these situations we witness in this twenty first century? So the solutions lie with us and upon us". Mr. Adīb also said that after Maulānā Sayyid Abul Ḥasan 'Alī Nadwī and few other rightly-guided 'Ulamās, I find utter darkness in the Muslims' society in all perspectives. They were a few glittering stars sparked the lives of the Muslims. Now we are nowhere to be respected. He quoted the lines expressed by Maulānā Nadwī that "It is easy to awake a sleeping person, rather to arouse an awaken person". This is the situation of the Muslims in India in this era.

Dr. Shakīl Aḥmad, Former Minister for Home Affairs, Government of India, expressed his happiness for organizing the conference on such a great scholar's life and works. He tried to make the conference relevant to both the topics, as Maulānā Nizāmuddīn has played a vital role to uplift the Indian Muslims educationally and economically by his services in the Imārat-i-Sharī'ah as well as in the All India Muslim Personal Law Board. As far as Maulānā Nizāmuddīn is concerned, he was an extreme humble person indeed. He has been an outspoken and fearless Muslim scholar. If he perceived something wrong done by the leaders of his time, he criticized on the subject without hesitation. Being an Amīr of Imārat, I have seen him speaking with the then Chief Ministers of Bihār, either he was Jagannath Miṣhrā of Congress or Lālū Prasād or

presently Nitīsh Kumār, but he spoke out right and just things with full guts and courage. Speaking on the current situations of the Muslims, Dr. Shakīl Aḥmad sadly said, “The Muslims in India have a wider range of opportunities in the country; they should not lose their hearts to continue their endeavors”. He stressed that the Muslims should come forward politically with full zeal, courage and dedication. They should prove themselves to be an honest citizen of India. There are many examples in every field where a number of Muslims, by their hard work, have occupied the big offices of the government of India. Similarly we witness a lot of Muslims have stood toppers in the Civil Services Exams by their hard works and sincerity. If they had loosen their hearts to achieve their goals and objectives, they would not have reached their ambitious positions like their fellow Hindu competitors. By talking on Maulānā Nizāmuddīn he added, ‘It is a great honor for me to be a part of the release of the book written on such a noble personality’. He further congratulated the author of the book Mr. ‘Ārif Eqbāl and praised him to have an attachment with Maulānā Nizāmuddīn. He further outlined that the people who do not remember their ancestors, their generations stop thinking, talking or having debates about their lives and ideal works.

By speaking on the subject of the current situation of the Muslims in India, Dr. Shakīl Aḥmad stated that the efforts are being made in this regard for long time, but there are some aspects which to be carried out as a priority basis in a way Muslim youth should not feel inferiority complex, rather they should go ahead to achieve their goals and objectives”.

In this situation, great responsibilities lie with the Muslim institutions and organizations, religious leaders and its well-off members. Universities like ‘Alīgarh Muslim University and Jāmiā Millīa Islāmīa, which are premier Muslim universities in India, must be able to produce some of efficient Muslim

professionals in different fields, who would not only care for their individual well-being but they would dedicate their concern for the community at large.

These universities must hold high academic and social standards. Besides craving for excellence in education and learning, they must promote democratic, liberal and secular values, and inculcate understanding of moral responsibilities among the students. The Muslim community desperately needs politicians with these values and these universities can greatly contribute to this cause.

The religious leaders must pay heed to the need of the hour to reform in the educational, social, and cultural institutions they run. As the religious education is necessary, the modern education and secular ideology are also necessary to build a great nation as a great country.

He further noted that such reforms can be done by the community itself without any external inference. Therefore, it is the responsibility of the well-educated and influential members of the community to bring these reforms into action. These people should also make collective efforts to ensure a fall in dropout rates at all academic levels. The well-off members of the community should start scholarship schemes and others aides to ensure the education of the deserving and talented young students who unfortunately face financial problems. The selfless services of a few have contributed significantly towards the betterment of the community, but still much is to be done. It is the high time for the community members to dedicate complete solidarity with each other for their own prosperity and welfare. Dr. Shakīl Aḥmad also mentioned the participation and contribution of the Muslims in the politics and other fields.

Maulānā Shīth Taimī of Markazī Jam'iat Ahl-i-Ḥadis elaborated in his speech, that Maulānā Nizāmuddīn was a farsighted

Muslim scholar who greatly contributed to the Muslim community in the country particularly in Bihār. He also underlined that, once in Bihar, as I witness, that a speculation was promulgated about a big factional controversy and it was on the verge to spread throughout the state; a big strife among Hanafites and Ahl-i-Ḥadis. But at the right time, an strategic intervention of Maulānā Nizāmuddīn played a pioneer role to abolish the trivia of contention among the Muslims in Bihār.

Maulānā Arshad Fārūqi, a teacher of Dār-ul-‘Ulūm Zakariyā (Deoband), said in his speech that I personally met Maulānā Nizāmuddīn in several programs of All India Muslim Personal Law Board in different parts of the country. Maulānā has proved himself to be a sharp-minded, cordial, humble and just person. Maulānā is such a great scholar and chief administrator that deserves that books should be written on his life and works. This book of Md. ‘Ārif Iqbāl covers complete biography of Maulānā Nizāmuddīn and his glorious and distinctive services to the Muslim community”. He further said that Maulānā was a farsighted person and capable of reading the index of the minds of the people. As far as the present Muslim conditions are concerned, they are the worst outcome of impractical Muslims who have deviated from the instructions of the Qur’ān and Ḥadīth, therefore they suffer from the misfortunes of the time. On its contrary the early Muslims such as four rightly guided caliphs of the Prophet, had firmly attached to the Qur’ān and Ḥadīth so they succeeded in their missions and they ruled the world. And thereafter the people of later ages also gradually succeeded and flourished, but why today’s Muslims are backward regardless of their attachment to the Qur’ān and Ḥadīth?

In his speech, Professor Muḥsin ‘Uthmānī congratulated the author Md. ‘Ārif Iqbāl for compiling this book on such a great

personality. He also discussed the current conditions of the Muslims in India and in the Arab world.

Before the presidential speech, a monthly magazine namely “*Tarjamān-i-Jam’iat*” was also released by all the scholars and dignitaries.

Maulānā Khālīd Saifullāh Raḥmānī, Secretary General, Islamic Fiqh Academy of India, emphasized in his presidential address that Maulānā Nizāmuddīn was one of the great scholars of this era and troubleshooters between different schools of thoughts and groups of the community. He was enough capable and efficient how to befriend people of other sects or religions and to gather masses together. The way he has showed All India Muslim Personal Law Board is one of the best examples in its history. Maulānā Saifullāh Raḥmānī, by talking on the present condition of the Indian Muslims, elaborated that we are not in compliance with the teachings of Islam and the principles of civic values, and our treatment with each other. Irresponsible behaviours of our Muslims political leaders are responsible for precarious conditions of backwardness of the Muslims of India politically, economically, commercially and of course educationally”. He further emphasized that a lot of contributions to Islam and the Muslims of India have been made by the traditional Islamic scholars who were associated with madrasas. It is a time to revive their contributions in this respect.

The present book tries to fulfill that void. It was authored by a young writer, Mr. ‘Arif Iqbāl. The book deals with the life and legacy of Maulānā Sayyid Nizāmuddīn the Amīr of Imārat-i-Sharī’ah Bihār and Secretary General All India Muslim Personal Law Board.

At the end a number of scholars and students expressed their opinions and views regarding the success of the conference. They unitedly opined that the conference was successful and

at last they congratulated Maulānā Fīroz Akhtar Qāsmī and Mr. 'Ārif Iqbāl among other organizers of the conference.

At last, Mr. 'Ārif Iqbāl thanked all the audience and participants and other members who worked hard to make the conference successful.

The conference was concluded with the prayer of Maulānā Qāsim Muẓaffarpūrī.

Book-review:

AL-SULTĀN TAIMŪR BIN FAIṢAL

Written by: Dr. Ṣāliḥ al-Balūshī

Revised by: Dr. Aurang Zeb Azmi

Language: Arabic

Published by: Roseword Books, New Delhi, 2016

Reviewed by: Fāṭimatuz Zahrā'¹

The book *al-Sultān Taimūr bin Faiṣal*, written by Dr. Ṣāliḥ al-Balūshī discusses life and works of the Sultan of Muscat and Omān, Taimūr bin Faiṣal. Dr. Ṣāliḥ al-Balūshī is an Omani writer, translator and novelist. He completed Master of Philosophy in translation and Ph. D. from the University of Sciences (Malaysia) on 'the translation of the names of Allah mentioned in the al-Qur'an into English'. He has written books on the history of Oman specially its some sultans, the Highness. He has also written historical novels dealing with different ages of the history of Oman. His series of historical novels, *al-Judhūr* (2014), *al-Khawālī* (2014) and *al-Qaiṣ* (2015) are very famous that enjoyed worldwide circulation. All of his Arabic books and novels have been revised by Dr. Aurang Zeb Azmi, Editor of the Arabic research quarterly 'Majalla-tul-Hind'.

¹ Member, Editorial Board, The Indian Journal of Arabic and Islamic Studies

Sultan Taimūr bin Faiṣal was the son of Faisal. He was born in 1886. He held the throne on 5th October 1913 at the age of 27 and voluntarily retired from the politics on 10th February 1932. He breathed his last on 28th January 1965 in Mumbai (India). This book is an excellent attempt to describe the life and works of the said sultan. It contains 129 pages. The book begins with the 26th verse of the Qur'ānic chapter Āl-i-'Imrān wherein it was mentioned that it is Allah Who bestows power and glory to whom He likes. Then the author has acknowledged those who helped him in collecting the materials, composing the book and revising the text. The preface of the book starts from the page 7 wherein the author has pointed out political background of the sultan and his effort in the trouble times when he took the power. He says:

“The sultan Taimūr bin Faiṣal took the throne of Muscat and Oman some months before the World War I, so he passed through very difficult conditions and situations. However he tried his best to overcome all the hardships.” (*AL-Sulṭān Taimūr bin Faiṣal*, P. 07)

He again says:

“This is a humble effort to highlight the aspects of a great man who played an imminent role in the history of Oman for about twenty years. During this period he tried his hard to overcome the hardships and to serve the country as much as he could”. (*Ibid*)

The book begins from the page number eight. It is divided into different headings and sub-headings. Through these headings the author has mentioned life of the sultan, the story of his capturing the throne, World War I, economic condition of the country, reforms of the sultan in different fields, petrol of the country, its coins, its postal system, its army, its roads, illness

of the sultan, education, fisheries, medical care & other facilities, relation of the sultan with Japan, voluntary retirement of the sultan from the politics, his life after retirement, the last moments of his life, tables of his different programs, maps of different activities and pictures including those of the sultan, coins and stamps. These headings have finished on the page 122.

The author has benefitted from 33 sources which have been mentioned from the page 123 to 126. The contents of the book are in three pages (127-129).

This is an excellent work on the topic which covers all available information regarding the work involved. The author has discussed minute things of the topic and he tried to leave almost none of the sources available in the world. For this purpose he visited different Emirates including European countries where if any related information was found, he acquired it. All his efforts can be seen from a cursory look at the acknowledgment of the book and its sources. The author deserves to be appreciated and the book must be read by the Muslims specially the Omanis because it is not only the biography of their sultan but it is also a historical survey of the conditions of their country and their nationals. The book also deserves to be translated into other foreign languages specially English, French and Japanese to propagate its significance and novel work worldwide.

Book-review:

ISLAM: CREATOR OF THE MODERN AGE

Written by: Maulānā Wahīduddīn Khān

Translated by: Dr. Farīda Khānam

Published by: Goodword, New Delhi, 2013

Reviewed by: Purba Banerjee¹

The book *Islam: The Creator of the Modern Age*, written by Maulānā Wahīduddīn Khān, is a series of essays, which begins with an example of conquering the journey to the moon by humankind in the previous century. The significance of this example has been explained by the author as a manifestation of polytheistic practice for a long time in human history, which led to the delay of landing on the moon (as moon was seen as an object of worship, and thus sacred). The essays in this book progressively analyze and explain the transformation of human history from the stage of polytheism to the age of modernity, initiated by Islam. This evaluation of Islam is extremely significant in a world where, superstitions and dogma, in general, and religious intolerance, in particular, seems to be augmenting, thus causing an incomplete understanding of human history.

¹ Vice-Chairperson, Review Committee, The Indian Journal of Arabic and Islamic Studies

Maulānā Waḥīduddīn Khān, President of the Islamic Center, New Delhi, founded the Center of Peace and Spirituality (CPS International) in 2001. This organization is dedicated to presenting Islam in the modern idiom. The Maulānā is the author of 'The True Jihād', 'Islam Rediscovered', 'Islam and Peace' and numerous other best-selling books on Islam.

In the introductory chapter of the book, *Islam: The Creator of the Modern Age*, Maulānā Waḥīduddīn Khān begins with an explanation as to why he undertook the endeavour to write about the historical event called Islam and the Islamic revolution. He pledges that the book is an attempt towards a thorough investigation of the connection between the Islamic revolution and modern developments.

The first sub-section of the first chapter, *From Darkness to Light*, the author explains that the humankind, though created in a perfect form by God, went astray and began worshipping nature and other objects. Later, the concept of the divine king made this practice a part of political system as well. Though the ancient religious texts especially heavenly books mention of more than one hundred thousand prophets to have come on earth, between the time of Adam and the Christ, they could convince humankind, to few extents, to pull away from polytheistic practices. But their endeavours could attract the attention of the human being to the one and only God and slowly their followers deviated from the Truth and as a result of which they superstition became the biggest impediment to all kinds of human development. But this changed after the Prophet Muḥammad (PBUH) came to the world in the sixth century A.D. as the Prophet Muḥammad was sent both as a *da'ī* (missionary) and also as a *mahī* (eradicator).

In the second part of the chapter titled, *The Negative Role of Polytheism*, the Maulānā has explained that deviation of mankind from monotheism was a serious denial of universal reality. And those who deviate from reality suffer from serious distortions in their lives. He further explains that this distortion happens because the consciousness of God is inherent among every individual and if one fails to believe in the invisible God, he/she finds other ways to submit. In this process, the pedestal that is to be given only to God is distributed amongst the various forms and creatures created by God. This breeds confusions and distractions, which hinders the mental growth of human beings.

In the face of this, *The Concept of Islam*, reiterated the message of all the prophets in time: there was only one God and that the people must worship Him alone. It also stated that the belief in the true and the only God is the foundation of all merit, and the belief in false Gods is the basis of all evil. In the next section, named, *The Root Cause of all Evil*, the author explains the previous point more elaborately. The Maulānā says, “To believe something to be sacred when it is not so is the root of all evil” – that is to say, that the biggest damage in this wicked practice is that it changes man’s attention of worship.

This distortion in the practice of worship, that is to consider creatures, objects, persons, etc. to be worshipped and thus entitle them for sacredness, hindered the *Freedom of Enquiry* by humankind. Maulānā Waḥīduddīn Khān exemplifies in this section that before the advent of Islam, whether in the Greek city-states or within the Roman Empire, the great scholars and thinkers had to face persecution and banishment for the pursuance of free thinking – Socrates, Archimedes, Aristotle or Euripides, all were either exiled, imprisoned, executed or

forced to flee. On the other hand, Islam, perhaps for the first time in history, separated religious knowledge from physical knowledge – thus giving full freedom and impetus to enquiry into physical phenomena, so that people can come to their own independent conclusions.

In the next sub-section, *The Arab Impact*, the author elaborates the contribution of the Arabs in the spread of the message of freedom of enquiry. He cited the examples of the Greeks, Persians and Romans, who had colonized many parts of the Eastern hemisphere in different periods of history, and also majorly by force – but they could not influence these countries culturally, religiously, or even in languages and sciences. But this was attained very easily by the Arabs with the message of Islam in a very short time, and without the use of force. They exerted tremendous influence across a vast region, beginning from Arabia, Persia, through the African continent, Central Asia, till China and the Indian subcontinent.

This ushering in the age of modernity has been divided into four broad phases by the author as:

1. The period of the Prophet, 610-632 A.D.
2. The period of the Pious Caliphs, 632-661 A.D.
3. The period of the Umayyads and the Abbasids, 661-1492 A.D. (including Spain)
4. The modern revolution brought about in Europe which started in the 15th century after the crusades under the influence of Muslim civilization.

In the section, *Modern Man*, the Maulānā has reminded about the frustrations faced by humankind regarding the modern age. Because, according to him, though modernity has achieved tremendous success, it has also given rise to problematic discourses, and has ended up in some kind of

pessimistic situation. But such a situation necessarily gives rise to a quest towards future progress. In the next section, *Journey Towards Progress*, the author has elaborately described the achievements of the Caliphate, particularly that of the Abbasid Caliphate under the leadership of Caliph al-Mansoor, in the spheres of academy, translation, astronomy, library, etc. The manufacture of paper in abundance during the Abbasid era made it easier to write books in numbers! This phenomenon had spread from Cordoba in Spain to Syria, Iraq, and also till Nile.

Thus, in the next section, named, *Learning and Islam*, Maulānā Wahīduddīn Khān describes that during the Islamic period how learning was given all kinds of impetus, and every field of learning produced scholars and researchers. The author has insisted that the scientific thinking in the Arabic world began with the study of the Qur'ān and the concept of monotheism. Later, they studied scientific and philosophical translations of texts from Greece and other languages. Medicine was probably the first Greek science to have attracted the Arabs for their obvious practical purposes. The greatest writer on medicine was Ibn Sīnā' or Avicenna, who is also considered as one of the two greatest Arabic philosophers.

In the next section of the chapter, *Islam: The Liberator of the Mind*, the author gives a short description of the intellectual atmosphere present in the Islamic world after the arrival of Islam which led to academic and scientific free-thinking. To begin with, the author mentions the Greek period in history of Europe, which is otherwise considered as one of the most enlightened period of the Antiquity, as a period of superstitions and pantheism. In the section, *Ancient Greece*, he stresses that Greek mythology became the basis of Greek history during that point of time, which can only be treated as a historical distortion. As far as the Roman Civilization is concerned, the author argues that even after being one of the

greatest empires in human history, the Romans could never produce a single scientist! The section titled, Roman Civilization, attributes this failure to the polytheistic and magical practices of the Romans as hindrances towards true knowledge and wisdom. In the next section, The Dawn of the Scientific Age, the author cites the *Encyclopaedia Britannica* to underline the fact that there have been certain scientific enquiries between the later sixth and fifth centuries B.C. along the coast and islands of the Eastern Mediterranean, though the works only survive in fragments. In the end he again stresses that the biggest obstacle for these civilizations to progress scientifically was to worship nature as Gods!

The concluding section of the first chapter is titled 'Journey Towards Progress'. The author has summarized his argument from the sporadic appearance of scientific research from ancient Greece, like that of Archimedes, until the revolution in freedom of thinking brought about by Islam – which ushered in the beginning of an open era following the path of knowledge and wisdom.

The second chapter of the book, Holding Sacred that which is not Sacred, elaborates that every religion has the notion of holiness as the central concept of religion. According to the author, the concept of holiness is inherent in the nature of human, but most of the times, this true feeling inside man is diverted into various objects and creatures, other than the True God. Maulānā Waḥīduddīn Khān has chosen to exemplify his point by citing a very serious issue underlined by Dr. A.S. Swāmīnāthan, the former Director of the Indian Agricultural Institute, New Delhi. Dr. Swāmīnāthan had stated that Indian children are severely deprived of the necessary amount of protein that is needed for the proper growth of a child's brain before the age of four. He also said that by the age of four, every child reaches the maximum development of his/her brain. Therefore, this lack of protein strictly obstructs the

development of the brain with grave consequences in the future – not only in the case of the individual, but also in case of the collective. He had called these individuals ‘intellectual dwarfs’. On the other hand, the author points out that the holiness attributed to cows in India due to religious reasons deprives the marginalized sections of the society from buying cheap and easily-available source of protein, thus improving the situation of protein deficiency in the country. This cannot be done simply because of the fact that the majority religious community wrongly attributes holiness to a creature, which is merely a mortal creature, and not the Creator itself!

In the section titled, *The Emergence of Science*, the author underlines that though the period between the sixth and the tenth century A.D. is described in the European history as the Dark Ages, the light of civilization was shining brightly in the world of Islam. In fact, there are many instances of European students visiting the universities of the Islamic world to pursue their studies during this period. The author has also mentioned of two prominent scientists from the Islamic world – Abū Ishāq ibn Jundub (d. 767), who can be considered the first to develop a telescopic instrument; Jābir ibn Ḥayyān (d. 817) was the first to propagate that scientific advancement was based on minute observations; and the first person in history to initiate the theory of inertia in material bodies was ‘Alī Ḥasan ibn al-Haysam (d. 1021).

The scientific research in Europe could not take root because of the constraints put by the Church and the sacrosanct position of the Bible, which could not be questioned. The Bible, for example, depicts *The Age of the Earth* as 5,736 years in 1975 A.D., from the beginning of Adam. We all know that this is out rightly unacceptable from the point of view of modern science. This only changed during the eighteenth century by James Hutton. Even if we consider the European Renaissance as a period of awakening, writers like Robert Briffault attributes the

development of science and enquiry to the Arab culture in the section *Greek Sciences*. On the other hand, Arnold Toynbee, the English historian, directly places nature as the point of worship by the ancient people, mentioned by the author in *Physical Sciences*. This chapter concludes with *The Gift of Islam*, reiterating the religion's contribution to break away from the traditional way of thinking: it removed psychological impediments towards progress and commenced the new age of progress based on practicality.

In the third and a very pertinent chapter, *Muslim Contribution to Science*, the author has given examples from various fields of study and how the Muslims have contributed in a substantial way in these fields. He began with the study of the solar system and points out that in spite of the progress made regarding the *Solar System* by Copernicus and Galileo, the Christian world was oblivious of the science of heliocentric study, and continued to propagate geocentric principles. Though there is no historical evidence of any Muslim scholar discovering the heliocentric ideals, the Muslim world had readily accepted the rationality of the heliocentric system.

In the field of *Medicine*, the biggest contribution of the Arabs lay in the fact that they majorly translated the books on medicine from Greek to Arabic, and then transported them into the rest of Europe during the Abbasid period (750-1258 A.D.). It was this initiative of the Arabs that paved the way for the development of modern medical science. We can trace that the English physician, Edward Jenner (1749-1823 A.D.), who invented the vaccine for smallpox, was inspired after reading the translation of the well-known Arab physician, al-Rāzī (865-925 A.D.).

As far as the field of *Linguistics* is concerned, historically spoken or written words were considered as the gift of God, thus preserved for the elite – kings, nobles, clergies and scholars. The most important contribution of Islamic

revolution in this domain was that Islam had lifted the veil of this superstitious belief, and made the learning of the languages a part of the general scholarly exercise. The author here stresses that Islam had paved the way for the use of language by every class and creed of people.

When it comes to the *Numerals*, the Arabs had a far deeper contribution. The present system of numerals, including zero, was first invented in India. But because the old system of numerals was not easy to displace, the same system continued in India. But an Indian traveler carried this system in 771 A.D. to Baghdād, when it was under the Caliph al-Manşūr. Later, the *siddhanta* or treatise on mathematics by this traveler was translated into Arabic by Muḥammad Ibn-Ibrāhīm al-Fazārī between 796 and 806 A.D. It was the renowned Arab mathematician, al-Khwārizmī, who had read through this treatise and recommended it for regular use. Later, it was the Arabs who had introduced this numeral system to displace the existing Roman numerals in Europe.

In the realm of *Agriculture*, the author criticizes the earlier practice of worshipping rivers as a form of deity – this, he explains, was the basic cause that it took a lot of time for mankind to fully utilize the power of rivers and their deltas. After the Islamic revolution, it was the Spanish Muslims who had developed a great system of agricultural irrigation, studied the properties of the soil, and also observed the rain pattern – agriculture became a science in itself!

The last section of the third chapter deals with a very important topic of modern *Historiography*. The author opines that the modern science of history as well as sociology was developed by Ibn Khaldūn (1332-1406) – through his famous *Muqaddama* – in which, for the first time in the history of historiography, he took into consideration the factors like geography, climate, economics, politics and education, behind the specific developments endured by a society and its people.

The fourth and the last chapter of the book, titled, Liberty, Equality, Fraternity, states that the Prophet of Islam, through the religious mandate revealed to him, had established equality in society, for the first time in the history of humankind. The author underlines that the previous practice of polytheism in society obstructed the establishment of equality, as polytheistic practices divided people into numerous faiths. The change of polytheism into monotheism after the Islamic revolution eased the process of establishing equality between people. In the section, The Creation of the New World, the author took the example of the historical march of Islam and the rapidity with which it had spread throughout the continents within a century of its inception, as the manifestation of the principles of liberty, equality and fraternity. Though the modern history attributes these terms to the French Revolution in 1789, it is probably more justifiable to trace the birth of these terms to the Islamic revolution, which is thousand years older than the French Revolution. Maulānā Wahīduddīn Khān, in the section, Human Inequality, states that the polytheistic system bred inequality because the rulers deliberately perpetuated it for their benefits – more the divisions amongst people, better the grip of their rule! This also bred authoritarianism on part of the rulers, which hindered the development of freedom of expression amongst the common people. The enslavement and the practice of political human bondage is as old as the history of society itself – for the first time in history, the Islamic revolution eradicated the whole concept and propagated the concept of liberty, equality and fraternity for the entire human race.

Oh My God

‘Alī bin Abī Ṭālib¹

Tr.: K.M.A.Aḥmad Zubair²

Oh My God!

All praise be to you!

Oh the Possessor of glory and generosity,

Oh the Elevated!

You showered Your blessings on the one,

Whom You wish!

You denied Your blessings on the one,

Whom You dislike!

=====

¹ ‘Alī bin Abī Ṭālib (601-661) was the cousin and son-in-law of the Prophet Muḥammad (PBUH), ruling over the Islamic caliphate from 656 to 661. *Ilāhī* is a poem of *munājāt* type written by Alī bin Abī Ṭālib.

The compilation of sermons, lectures, poems and quotations attributed to Alī are compiled in the form of several books.

- 1 Nahj al-Balāgha’h (Peak of Eloquence) contains eloquent sermons, letters and quotations
- 2 *Munājāt* Supplications (Du‘ā’)
- 3 *Ghurar al-Ḥikam wa Durar al-Kalim* (Exalted Aphorisms and Pearls of Speech) which is compiled by Abd al-Wahīd Āmidī (d. 1116) consists of over ten thousand short sayings of ‘Alī.
- 4 *Dīwān-i Alī ibn Abī Ṭālib* (‘Poems which are attributed to Alī bin Abī Ṭālib).

² Lecturer, Department of Arabic, New College, Chennai

Oh My God!
My Creator, my Asylum,
And my Protected Place,
I turn towards You!
during the difficult conditions,
during the pleasant conditions.

=====

Oh My God!
If You disappoint me,
If You drive me away,
From whom I can plead?
From where I can get any help?

=====

Oh My God!
My sins are growing qualitatively,
quantitatively ...
They are numerous.
But Your forgiveness is great and wider than that,
So kindly forgive me.

=====

Oh My God!
You are perceiving ,
my poor condition and needfulness.

You are listening
my secret supplications .

=====

Oh My God!
Protect me from Your punishment.
I am indeed a God-fearing,
humble prisoner,
submitting to Your mercy.

=====

Oh My God!
If You punish me for my
thousands of recorded mistakes
then where I will go?
Kindly do not cut off Your
Rope of hopes.
I always hope for Your forgiveness.

=====

Oh My God!
If You fail to protect me,
then I will be spoiled forever.
If You protect me, then I will be safeguarded
I will not be spoiled.

=====

Oh My God!

I am weak in seeking piety.

Nothing is left with me,

Except to knock Your

doors of favour to receive.

=====

Oh My God!

If You disappoint me,

If You drive me away,

Then what I have to do?

As my deeds are making me

to be shabby and shy.
